S.V. University Oriental Series No. 12

General Editor: **Dr. S. Sankaranarayanan**

ŚRĪMADBHAGAVADGĪTĀ
WITH
GĪTĀRTHASAṄGRAHA
OF
ABHINAVAGUPTA

PART TWO : TRANSLATION

By

Dr. S. SANKARANARAYANAN,
DIRECTOR,
S.V. University Oriental Research Institute, Tirupati

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समर्पणम्

नमोऽभिनवगुप्ताय शक्तिशङ्कररूपिणे ।
गीतार्थसंग्रहो येन कृतोऽगाधो महोदयः ॥
तन्मुदेऽस्त्वनुवादोऽयमाङ्लभाषामयो मम ।
श्रीमच्छङ्करनारायणाख्यस्य गुरुसेविनः ॥

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I place this volume as a humble offering at the feet of the Lord Sri Venkateswara. It is indeed His Grace that has made me write and bring out this volume. I request the scholars:

प्रज्ञापराधादिह यद्दुरुक्तं
नोक्तं च यत् तद्विबुधाः स्वमत्या ।
सम्यग्विमृश्यैव गुणैकदृष्ट्या
मर्षन्तु शंसन्तु च मत्प्रबन्धम् ॥

Oriental Research Institute,
Sri Venkateswara University,
TIRUPATI.
4th May, 1985

S. SANKARANARAYANAN

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* The Foreword, Introduction etc. of these two parts are included in Part I.

NOTE: In the English translation in this book the matter shown within square brackets [ ] is addition making the sense of a given sentence complete and that given within round brackets ( ) represents explanation or alternative rendering.

BHAGAVADGĪTĀ
with
GĪTĀRTHASAṄGRAHA
of
ABHINAVAGUPTA

PART TWO

Translation

Chapter One

He, Who is the repository of the light of knowledge; Who is the destroyer of ill-luck; Who is in the form of the birth-cycle (*or* multitude) of diverse beings extensively manifesting; Who suffers mutual differences; Who (therefore) attains the condition of being an object; by contemplating on Whose oneness, [the aspirant] attains identity-connection[1] with Him – that Śambhu is Supreme. (1)

This well-known scripture (the *Mahābhārata*), consisting of a hundred of thousand [verses], has been composed by the sage Dvaipāyana. In it, emancipation is chiefly displayed as the reward[2] (object of human pursuit) while the other rewards [like] the discharge of duty etc , are sung in order to augment that (2)

What is called emancipation is the dissolution [of oneself] into the ever rising. worshipful Absolute Lord, Whose form is intrinsically not different from anything; Whose auspicious intrinsic nature is omniscience. omnipotence etc; and Who is totally devoid of any craving. This much has been displayed briefly (3)

Of course, in this scripture emancipation is sung in other contexts [also]; yet the Songs of the Bhagavat correctly give the attainment of that (emancipation). (4)

Of course, commentaries on these (Songs) have been written in plenty by other earlier writers. Even then, my effort, throwing light on their hidden purport is not without propriety.[3] (5)

Having pondered with my mind for long, over the sacred text, [learnt] from *Bhaṭṭa* Indurāja, this *Gitārthasaṅgraha* (the summary of the purport of the Gītā) is written by Abhinavagupta. (6)

The first chapter is introduced in order to show that both knowledge and nescience are of the nature of mutually cancelling and mutually being cancelled. Indeed, the recipient of teaching is neither the one in whom not an iota of knowledge has risen, nor the other who has rooted out the entire world of nescience. For, if a person stands firmly on one particular point of view it is impossible to cause him to deviate from that point. The statement that is [generally] declared, viz., 'the men of ignorance and the men of wrong notion deserve teaching' is applicable only in a few selected cases. Even in those cases [the real qualification of the taught] is the expectancy [on his part], which is nothing but [his] doubting stage regarding the subject-matter that is to be taught. Hence, it is declared that an instruction is just an antidote of a doubt, and that the doubt is born of the collision[4] between (*or* the union of) the respective accessories of knowledge and nescience. The creation of the gods[5] (the godly) and the demons (the demoniac) represents knowledge and nescience. Hence, teaching the path of emancipation commences with their story [in the scriptures].

Here the purport is this: Knowledge is the main thing, [but] actions (Vedic rites) too are to be performed (*or* should not be averted);[5A] because the actions have their finality (fulfilment) in knowledge, the actions, even if they are performed, do not lead to bondage; the importance is for the knowledge, while [its] inevitable connection [alone] is for actions; but never the knowledge and action are clubbed together as things having equal importance. In this way we shall explain in suitable contexts [in the sequel] the intention of the Sage (Dvaipāyana). Hence what is the use of empty bombasts with others (*or* what is the use[6] of other empty bombasts) resulting only in obstructing one's way to see truth?

Dhṛtarāṣṭra said —

O Sañjaya! What did my men and the sons of Pāṇḍu do in the Kurukṣetra, the field of righteousness, where the entire warring class has assembled?

Or

O Sañjaya ! What did the selfish intentions and the intentions born of wisdom do in the human body which is the field-of-duties, the repository of the sense-organs and in which all the murderous ones (passions and asceticism etc.) are confronting [each other]. (1)

Dharmakṣetre etc. Here some [authors] offer a different explanation as[7] :– *Kurukṣetra* : the man's body is the *kṣetra* i.e., the facilitator, of the *kurus*, i.e., the sense-organs.[8] The same is the field of all worldly duties, since it is the cause of their birth; which is also the field of the righteous act that has been described as :

> 'This is the highest righteous act viz., to realise the Self by means of the Yoga';[9]

and which is the protector[10] [of the embodied Self] by achieving emancipation [by means of this], through the destruction of all duties. It is the location where there is the confrontation among all *kṣatras*, the murderous ones — because the root *kṣad* means 'to kill' - viz., passion and asceticism, wrath and forbearance, and others that stand in the mutual relationship of the slayer and the slain. Those that exist in it are the *māmakas*, – i.e., the intentions that are worthy of man of ignorance and are the products of ignorance – and *those that are born of Pāṇḍu :* i.e., the intentions, of which the soul is the very knowledge itself[11] and which are worthy of persons of pure knowledge. *What did they do ?* In other words, which were vanquished by what ? *Māmaka :* a man of ignorance as he utters [always] 'mine'.[12] *Pāṇḍu* : the pure one.[13] (1)

Sañjaya said —

Seeing the army of the sons of Pāṇḍu, marshalled in the military array, the prince Duryodhana approached the teacher (Droṇa) and spoke at that time, these words : (2)

O teacher! Behold this mighty army of the sons of Pāṇḍu, marshalled in a military array by Drupada's son, your intelligent pupil. (3)

The heroes and mighty archers, comparable in war to Bhīma and Arjuna, here are: Yuyudhāna, the king of the Virāṭa country, and Drupada, the mighty warrior;[14] (4)

Dhṛṣṭaketu, Cekitāna and the valourous king of Kāśī, and Kuntibhoja, the conqueror of many,[15] and the Śibi king, the best among men; (5)

And Yudhāmanyu, the heroic, and Uttamaujas, the valourous, the son of Subhadrā and the sons of Draupadī—all are indeed mighty warriors. (6)

O best among the twice-born! However, please also take note of the most distinguished amongst us, who are the generals of my army and who are accepted as leaders by the heroes in the mighty army [of mine]; I shall name them to you. (7)

Your goodself, and Bhīṣma, and Karṇa, Kṛpa, Śalya, Jayadratha, Aśvatthāman, and Vikarṇa, and Somadatta's son, the valourous; (8)

And many other heroes, giving up their lives for my sake; fighting with various weapons, all very much skilled in different warfares. (9)

Why this exhaustive counting? The reality of things is this:

Thus the army guarded by Bhīma is unlimited (*or* insufficient) for us; on the other hand, the army guarded by Bhīṣma is limited (*or* sufficient) for them (the Pāṇḍavas). (10)

Aparyāptam etc. For us, the Pāṇḍava army guarded by Bhīmasena is unlimited, i.e., it is not possible to vanquish; or it is not sufficient, i.e., very insignificant when compared with our army. This is the meaning. On the other hand, for these Pāṇḍavas, this army guarded by Bhīṣma, belonging to us, is limited i.e., it is possible to vanquish; or it is sufficient i.e., too much; in other words it is not possible to be vanquished in the war by these (Pāṇḍavas). (10)

Stationed firmly in all [your] respective paths, every one of you without exception should guard Bhīṣma, above all. (11)

Ayaneṣu etc. *Paths:* rows. (11)

Generating joy in him, the powerful paternal grandfather (Bhīṣma), the seniormost among the Kurus, roared highly a lion-roar and blew his conch-shell. (12)

Then all on a sudden, the conch-shells, drums, tabors, trumpets, and cow-horns were sounded; that sound was tumultuous. (13)

Then, mounted on mighty chariot, yoked with white horses, Mādhava (Kṛṣṇa) and the son of Pāṇḍu (Arjuna) blew their heavenly conch-shells ; (14)

Hṛṣīkeśa (Kṛṣṇa) blew the Pāñcajanya; Dhanañjaya (Arjuna) blew the Devadatta; and the Wolf-bellied (Bhīma), of the terrible deeds, blew the mighty conch-shell, Pauṇḍra; (15)

Kuntī's son, the king Yudhiṣṭhira blew the Anantavijaya; Nakula and Sahadeva blew [respectively] the Sughoṣa and the Maṇipuṣpaka. (16)

And the king of Kāśī, a great archer, and Śikhaṇḍin, a mighty warrior; Dhṛṣṭadyumna and the king of Virāṭa, and the unconquered Sātyaki; (17)

The Pāñcāla king, a mighty archer; and Draupadī's sons, who are five in number; and the mighty-armed son of Subhadrā blew their own conch-shells individually. (18)

Revibrating in both the sky and the earth, the tumultuous sound shattered the hearts of Dhṛtarāṣṭra's men. (19)

O king! Then observing Dhṛtarāṣṭra's men, arrayed when the armed clash had [virtually] begun, at that time, Pāṇḍu's son, the monkey-bannered one (Arjuna) raising his bow spoke these sentences. (20)

Arjuna said —

O Acyuta! Please halt my chariot at a centre place between the two armies, so that I may scrutinize these men who are standing with desire to fight and with whom I have to fight in this great war-effort. (21)

I may scrutinize those who are ready to fight, who have assembled here and are eager to achieve in the battle, what is dear to the evil-minded son of Dhṛtarāṣṭra. (22)

Sañjaya said —

O descendant of Bharata (Dhṛtarāṣṭra)! Thus instructed by Guḍākeśa (Arjuna), Hṛṣīkeśa halted the best chariot at a place in between the two armies, in front of Bhīṣma and Droṇa and of all the rulers of the earth; and he said: O son of Pṛthā! Behold these Kurus, assembled. (23–24)

There in both the armies, the son of Pṛthā observed his fathers, and paternal grandfathers, teachers, maternal uncles, brothers, sons, sons' sons and comrades, fathers-in-law, and also friends. (25)

Noticing all those kinsmen arrayed [in the army], the son of Kuntī was overpowered by utmost compassion; and being despondent, he uttered this: (26)

Arjuna said —

O Kṛṣṇa! On seeing these war-mongering kinsfolks of my own, arrayed [in the armies], my limbs fail and my mouth goes dry; (27)

Shivering and horripilation arise in my body; the Gāṇḍīva (the bow) slips from my hand and my skin also burns all over. (28)

I am unable even to stand steady; and my mind seems to be confused; and I see adverse omens, O Keśava! (29)

I also do not foresee any good by killing my own kinsmen in the battle. O Kṛṣṇa! I wish neither victory, nor kingdom, nor the pleasures [thereof]. (30)

O Govinda! Of what use is the kingdom to us? Of what use are the pleasures [thereof] and the life even? (31)

For whose sake we seek kingdom, [its] pleasures and happiness, the very same persons stand arrayed to fight, giving up their life and wealth. (32)

[These are our] teachers, fathers, sons and also paternal grandfathers, maternal uncles, fathers-in-law, sons' sons, wives' brothers, and (other) relatives. (33)

O slayer-of-Madhu (Kṛṣṇa)! I do not desire to slay these men – even though they slay me – even for the sake of the kingdom of the three worlds – what to speak for the sake of the [mere] earth. (34)

Na ca śreyaḥ, etc., upto *mahīkṛte* Those who are wrongly conceived as object of slaying, with the individualizing idea that 'these are my teachers etc.'[16] would necessarily generate sin. Similarly, the act of slaying even of those deserving to be slain in the battle–if undertaken with the idea that 'This battle is to be fought for the apparent results like pleasures, happiness etc.'– then it generates sin necessarily. This idea lurks in the objection [of Arjuna]. That is why a reply is going to be given [by Bhagavat] as 'You must undertake actions simply as your own duty, and not with an individualizing idea'. (30–34)

By slaying Dhṛtarāṣṭra's sons what joy would be to us, O Janārdana? (35)

Nothing but sin would slay these desperadoes and take hold of us. Therefore we should not slay Dhṛtarāṣṭra's sons, our own relatives. (36)

How could we be happy indeed, O Mādhava, after slaying our own kinsmen? (37)

Of course, these (Dhṛtarāṣṭra's sons), with their intellect overpowered by greed, do not see the evil consequences ensuing from the ruin of the family and the sin in cheating friends. (38)

But, perceiving clearly the evil consequences ensuing from the ruin of the family, should we not have a sense to refrain from this sinful act [of fighting the war], O Janārdana? (39)

When a family ruins, the eternal duties of the family perish; when the duties perish, impiety inevitably dominates the entire family. (40)

Because of the domination of impiety, O Kṛṣṇa, the women of the family become corrupt; when the women become corrupt, O member of the Vṛṣṇi–clan, there arises the intermixture of castes; (41)

The intermixture leads the family-ruiners and the family to nothing but the hell; for, their ancestors (their individual souls) fall down [in hell], being deprived of the rites of offering rice-balls and water [intended to them]. (42)

On account of these evils of the family-ruiners that cause the intermixture of castes, the eternal caste–duties and family-duties fall into disuse. (43)

O Janārdana! Dwelling in the hell is quite certain for men with their family-duties fallen into disuse: this we have heard. (44)

Nihatya etc. upto *anuśuśruma*. Sin alone is the agent in the act of slaying these desperadoes. Therefore here the idea is this: These enemies of ours have been slain, i.e., have been taken possession of, by sin. Sin would come to us also after slaying them. *Sin* in this context is the disregard, on account of greed etc., to the injurious consequences like the ruination of the family and the like. That is why Arjuna makes a specific mention of the [ruin of the] family etc., and of its duties in the passage 'How by slaying my own kinsmen etc.' (35–44)

The act of slaying, undertaken with an individualizing idea about its result, and with a particularizing idea about the person to be slain, is a great sin. To say this very thing precisely and to indicate the intensity of his own agony, Arjuna says only to himself —

Alas! What a great sinful act have we resolved to undertake! For, out of greed for the joy of kingdom, we are striving to slay our own kinsfolk! (45)

Aho bata etc. *We* denotes one and all who were divided [into the opposite camps] by the division among the Kauravas and the Pāṇḍavas. (45)

When every one is indiscriminate, what act is proper for me, while I am endowed with the faculty to discriminate? Of course, it is proper to turn back from the battle. Yet, says [Arjuna], what is much more proper is this:

It would be more beneficial for me if Dhṛtarāṣṭra's men with weapons in their hands, should slay me, unresisting and unarmed. (46)

Sañjaya said —

Having said this much about the battle, and letting his bow fall with arrows, Arjuna sat down on the back of the chariot, with his mind agitated with grief. (47)

Thus ends the FIRST CHAPTER in the
Holy *Bhagavadgītā*

Here is the Catch-verse:

When an aspirant has lost control of himself due to the mutual rivalary and collision between both knowledge and nescience, he, abandoning both the sides by his reasoning faculty, should remain silent without judgement.[17] (47)

MAY THERE BE HAPPINESS TO ALL!.

Thus ends the FIRST CHAPTER in the Holy *Bhagavadgitārthasaṅgraha*, written by the revered *Rājānaka* Abhinavagupta, the illustrious great teacher of the Māheśvaras.

Notes

1. *Identity-connection:* i.e, the recognition *(pratyabhijñā)*, 'Undoubtedly I am that very Absolute Lord (नूनं स एवेश्वरोऽहम्)'. In this first invocatory verse Abhinavagupta gives in nutshell, the basic doctrine of the Pratyabhijñā school of the Kashmir Śaivism, according to which the Absolute Anuttara – because of Its Supreme Sovereign Independence (स्वातन्त्र्यशक्तिः)–has manifested, through different stages, as the universe and objects; and by a process of meditation, an aspirant can attain the realisation of his total identity with Him. All these points will become clear in the sequel. Yet it is worth to note that the said process has been beautifully described by Abhinavagupta himself as:

इति शक्तिचक्रयन्त्रं
 क्रीडायोगेन वाहयन् देवः ।
अहमेव शुद्धरूपः
 शक्तिमहाचक्रनायकपदस्थः ॥ etc. (*PS*, verses 47 ff.)

2. *Emancipation is displayed as the reward* etc. Cf.

महाभारतेऽपि शास्त्ररूपे काव्यच्छायान्वयिनि वृष्णिपाण्डवविरसावसानवैमनस्यदायिनीं समाप्तिमुपनिबध्नता महामुनिना वैराग्यजननतात्पर्यं प्राधान्येन स्वप्रबन्धस्य दर्शयता मोक्षलक्षणः पुरुषार्थः शान्तो रसश्च मुख्यतया विवक्षाविषयत्वेन सूचितः...... शान्तो रसो रसान्तरैः, मोक्षलक्षणः पुरुषार्थः पुरुषार्थान्तरैः, तदुपसर्जनत्वेनाभ्युपगम्यमानः अंगित्वेन विवक्षाविषय इति महाभारततात्पर्यं सुव्यक्तमेवावभासते...... Ānandavarddhana, *Dhvanyāloka*, *Uddyota IV*, under verse 5.

And also Cf.

यद्यपि धर्मे चार्थे च कामे च मोक्षे च [भरतर्षभ । यदिहास्ति तदन्यत्र यन्नेहास्ति न तत् क्वचित् ॥] (*MB*, आदि. 56. verse 33.) इत्युक्तम्; तथापि चत्वारश्चकारा एवमाहुः – यद्यपि धर्मार्थकामानां सर्वस्वं तादृङ्नास्त्यत्र यदन्यत्र न विद्यते; तथापि पर्यन्तविरसत्वमत्रैवावलोक्यताम्; मोक्षे यद्रूपं, तस्य सारता अत्रैव विचार्यतामिति । — Ag. thereunder,

3. Dissolve न्याय्यम्, न्यायादनपेतम् ।

4. *Doubt is born of collision* etc. Cf.

तत्र नानुपलब्धे न निर्णीते अर्थे न्यायः प्रवर्तते, किं तर्हि ? संशयिते अर्थे । (*NB*, I, i, 1)

And also

समानानेकधर्मोपपत्तेः विप्रतिपत्तेः उपलब्ध्यनुपलब्ध्यव्यवस्थातश्च विशेषापेक्षो विमर्शः संशयः । (*NS*, I, i, 23).

5. *The creation of the gods* etc. Cf.

शास्त्रीयप्रकाशवृत्त्यभिभवनाय प्रवृत्ताः स्वाभाविक्यस्तमोरूपा इन्द्रियवृत्तय असुराः ; तथा तद्विपरीताः शास्त्रार्थविषयकविवेकज्योतिरात्मनो देवाः स्वाभाविकतमोरूपासुराभिभवनाय प्रवृत्ता इति अन्योन्याभिभवोद्भवरूपः संग्राम इव सर्वप्राणिषु प्रतिदेहं देवासुरसंग्रामः अनादिकालप्रवृत्तः ...स इह श्रुत्या आख्यायिकारूपेण धर्माधर्मोत्पत्तिविवेकविज्ञानाय कथ्यते – Śaṅkara under *Ch. U*, I, ii, 1,

Also see the observation of the same author under *Br. U.*, I, iii, 1.

5A See the *Tippaṇī* on the commentary here.

6. *Hence what is the use* etc. Cf

ननु मुमुक्षूणां......... किं परपक्षनिराकरणेन परविद्वेषकरेण – Śaṅkara, under *BS*, II, ii, 1.

7. *Different explanation:* An explanation which is different from the one which is apparent.

8. *Sense-organs:* The intended etymology of कुरवः – is perhaps : कुत्सितं रवन्ते (कु+रु 'to go'+क्विप्) 'the sense-organs that behave crookedly'.

9. This hemistitch has been taken from the *Yājñavalkyasmṛti* There the entire verse runs as :

इज्याचारदमाहिंसादानस्वाध्यायकर्मणाम् ।
अयं तु परमो धर्मो यद्योगेनात्मदर्शनम् ॥ (I, 8)

10. *Which is the protector* etc. For Ag.'s etymology of *kṣetra*, intended here, see his own remark under Gītā XIII, 2–3.

11 *Knowledge itself:* The etymology of *pāṇḍu*, is: पाण्डुः – पण्ड्यते ज्ञायते ; पडि गतौ (भ्वा. आ. से) मृगय्वादित्वात् (U, I, 37) कुः; पृषोदरादित्वात् दीर्घः – *VS* under *AK*, I, v, 13.

12 *Māmaka:* Dissolve: ममकस्य इमे मामकाः (ममक+अण्). The form कायति is from the root कै 'to sound' (भ्वा). Hence the intended etymology of ममक seems to be मम+कै+ड: (suffix by अन्येष्वपि दृश्यते *PA*, III, ii, 101; डित्वात् टेर्लोपः)

13. *Pāṇḍu*, 'white colour' denotes purity.

14. *Mighty warrior:* *Mahāratha* has a technical sense. Cf.

एको दशसहस्राणि योधयेद्यस्तु धन्विनाम् ।
शस्त्रशास्त्रप्रवीणश्च महारथ इति स्मृतः ॥

— quoted by MS, under the present verse.

15. *Conqueror of many.* Dissolve: पुरूणि बहूनि जयतीति पुरुजित् ।

16. *These are my teachers* etc. Cf.

अर्जुनेन राज्यपुत्रमित्रसुहृत्स्वजनसंबन्धिबान्धवेषु अहमेषां, ममैते इत्येवं प्रत्ययनिमित्तस्नेहविच्छेदादिनिमित्तौ आत्मनः शोकमोहौ प्रदर्शितौ 'कथं भीष्ममहं संख्ये' इत्यादिना – Śaṅkara under Gītā, II, 11.

17. *Remain silent without judgement:* I.e., to receive instructions from the master. See Ag.'s introduction to the present chapter.

Chapter Two

Sañjaya said —

To him (Arjuna) who was thus possessed by compassion, whose eyes were confused and filled with tears and who was sinking in despondency, Madhusūdana told this [following] sentence. (1)

The Bhagavat said —

O Arjuna! At a critical moment, whence did this sinful act[1] come to you which is practised by men of ignoble (low) birth and which is leading to the hell and is inglorious? (2)

Kutaḥ etc. To commence with, the Bhagavat exhorts Arjuna just by following the worldly (common) practice; but, in due course, He will impart knowledge. Hence He says[2] 'practised by men of low birth'. (2)

Uttering words of rebuke such as 'unmanliness' etc., the Bhagavat causes [Arjuna] to know that he misconceives demerit as meritorious:

Stoop not to unmanliness, O son of Kuntī! It does not befit you. Shirking off the petty weakness of heart, arise, O scorcher of the foes! (3)

Arjuna said —

How shall I with arrows fight in battle against Bhīṣma and Droṇa, both being worthy of reverence? O slayer of Madhu, O slayer of foes! (4)

It is good indeed even to go about begging in this world without killing the elders of great dignity; but with greed for wealth, I would not enjoy, by killing my elders, the blood-stained objects of pleasure. (5)

Whether we should conquer [in the battle], or they should conquer us – we do not know this viz., 'which [of these two] is better for us'. [For], having killed whom, we would not wish to live at all, the same persons stand before us as Dhṛtarāṣṭra's men. (6)

Katham etc. upto *Dhārtarāṣṭrāḥ*. By the portion 'Bhīṣma and Droṇa in war' etc., and by the portion 'I would [not] enjoy the objects of pleasure', the Sage indicates that in Arjuna's objection, the intention for a particular act and the intention for a particular result are the points deserving rejection. By the portion 'We do not know this' etc., he speaks of the intention for a particular action. For, without intention no action is possible. Certainly one does not proceed on a war with an intention of getting defeated. '[In the present war] even our victory would be surely our misfortune.' This he says by the portion 'It is good even to go about begging without killing the elders'. It is also impossible to conclude "Whether we desire victory or defeat"; for even in the case of our victory our relatives would perish totally.' (4-6)

With my very nature, overpowered by the taint of pity, and with my mind, utterly confused as to the right action [at the present juncture], I ask you: Tell me definitely what would be good [to me]; I am your pupil; please teach me, who am taking refuge in You. (7)

I do not clearly see what would drive out my grief, the scorcher of my sense-organs, even after achieving, a prosperous and unrivalled kingship in this earth and also the overlordship of the gods [in the heaven]. (8)

Sañjaya said —

O scorcher of foes (O Dhṛtarāṣṭra) ! Having spoken to Hṛṣīkeśa (the master of sense-organs), Govinda (Kṛṣṇa) in this manner, and having declared 'I will not fight', Guḍākeśa (Arjuna), became silent ! (9)

O descendant of Bharata (O Dhṛtarāṣṭra)! Hṛṣīkeśa, as if [he was] smiling, spoke to him who was sinking in despondency in between two armies. (10)

Kārpaṇya-etc. upto *vacaḥ*. By the portion 'in between the two armies' etc., [the Sage] indicates this : Being possessed by doubt, Arjuna had not abstained from the war totally; for, he says thus : 'Please teach me, who am taking refuge in you'. Therefore while he still remains just in between both knowledge and ignorance, he is taught by the glorious Bhagavat. (7–10)

The Bhagavat said —

You have your self, overpowered by the human tendency, and your power of proper understanding, disappeared due to crippling effect of grief and delusion; you are taken hold of by compassion on seeing your relatives who have taken refuge in the Death's mouth. (11)

Tvaṃ mānuṣyeṇa etc. *Human tendency* : the human nature. These presons have, on their own accord, entered into the mouth of the Death. So what harm can there be for you? (11)

While lamenting for those who cannot be lamented on and those who do not require to be lamented on, you do not talk like a wise man ! The learned do not lament for those of departed life and those of non-departed life. (12)

Aśocyān etc. You lament for the body that cannot be lamented over, because it is of incessantly perishing nature; and also for the Soul that does not require to be lamented. No one, either of departed life, i.e., the dead, or of non-departed life, i.e., the living, is to be mourned for. As for instance, the Soul is ever non-perishing. What sort of lamentability can be for It, as It is pleasantly travelling in different bodies? Nor is it right to say that Its lamentability is due only to Its travel in another body. For, in that case, It should be lamented for, even when the stage of youth etc., is attained.[3] (12)

In this manner, the two ideas [the Lord] relates :

Never indeed at any time [in the past] did I not exist, nor you, nor these kings; and never shall we all not exist hereafter. (13)

Just as the boyhood, youth and old age come to the embodied Soul in this body, in the same manner is the attaining of another body; the wise man[4] is not deluded at that. (14)

Na hi etc. *Dehinaḥ* etc Never indeed did I not exist, but I did exist [always]. Likewise are you and these kings. If there can be lamentability for one, on attaining change in physical form then why is one not lamented over when one attains the youth from the boyhood? He, who is wise, does not lament. But, wisdom is easily attainable for him whose concern is not even for this [present] body. Therefore you must seek wisdom. (13–14)

O son of Kuntī ! But the touches with the *mātrās* cause the [feelings of] cold and heat, pleasure and pain; they are of the nature of coming and going and are transient. Forbear them, O descendent of Bharata ! (15)

Mātrā etc. But the unwise lament even over those passing situations of cold and heat, pleasure and pain that are created by those touches i.e., the contacts of the sense-objects—referable with the term *mātrā*[5] - with the Soul through the door of the sense-organs; but the wise do not do so Thus says [the Lord].

Or, the passage may be interpreted as: The touches (contacts) of these objects are with the *mātrās*,[6] i.e., with the sense-organs, and not directly with the Supreme Self. *Coming:* birth. *Going:* destruction, Those situations that have these two[7] you must forbear i e., put up with. (15)

O the best among persons! That wise person becomes immortal whom these (situations) do not trouble and to whom the pleasure and pain are equal. (16)

But, because all these different situations are of the nature of coming and going, on that account itself are they not to be lamented on? It is not so. As for instance: What is this which is termed 'coming'? If it is 'birth', what is that 'birth' itself? It is wrong to say that it is the same as gaining the self by what is non-existent. For, to be of the nature of non-existence, is indeed to be devoid of every inherent nature and to be devoid of the very self. If a thing is devoid of the self and devoid of every nature, how is it possible[8] to convert it into what has an intrinsic nature? Surely, it is impossible to convert the non-blue into blue For, it is faulty and undesirable to conclude that a thing with certain nature changes to be of a different nature. Hence the scripture goes —

> 'The intrinsic nature of beings would not cease to exist, e.g., the heat of the sun'.[9]

On the other hand, if the 'birth' signifies the gaining of self just by what [really] exists, even then, why the lamentability on its coming? For, what has gained a self, could never be non-existent and consequently it would be eternal.

Likewise, is the act of 'going' also meant for the existent or the non-existent? What is non-existent is just non-existent [for ever]. How can there be a non-existence-nature even in the case of that which is of the existence-nature? If it is said that it is of the non-existence-nature in the second moment [since its birth], then it should be so even in the first moment; and so nothing would be existent. For, the intrinsic nature [ever] remains unabandoned.

But is it not that the destruction of it (i.e., of a given thing, like a pot) is brought about by the stroke of a hammer etc.? Yet, if that destruction is altogether different [from the existent one i.e the pot], then what does it matter for what is existent? But, it is not to be seen [at that time]? Yet, what is actually existent (pot) may not be seen just as when it is covered with a cloth; but it has not turned to be altogether different. In fact, it has been said [in the scriptures] that this is not different [from the existent].[10] Summarising all these, [the Lord] says —

Birth (*or* existence) does not happen to what is non-existent, and destruction (*or* non-existence) to what is existent; the finality of these two has been seen by the seers of the reality. (17)

Nāsataḥ etc. And then, also following the common worldly practice[11] [the Lord] says this: There is no [real] existence for what is non-existent i.e., the body [etc.], that is continuously perishing; for it is changing incessantly by stages. Again, never there is destruction for the ever existing Supreme Self, because of Its unchanging nature. So says the Veda too:

> 'Lo! This Soul is of unchanging nature[12] and [hence] is destructionless' (the *Bṛ. U*, IV, v. 14).

Of these two: of what is existent and what is non-existent. *Finality:* the point of boundary where they come to an end.[13] (17)

But is this permanent or transient which is perceived by persons who are prone to see the truth? Having raised this doubt, [the Lord] says:

And know That to be destructionless, by Which all this (universe) is pervaded; no one is capable of causing destruction to this changeless One. (18)

Avināśī etc [Here] *tu* is in the sense of *ca* 'and'. So, 'and' the Soul is not of perishing nature. (18)

These physical bodies that have an end and suffer the peculiar destruction, are declared to belong to the eternal embodied Soul, Which is destructionless and incomprehensible. Therefore fight, O descendent of Bharata! (19)

Antavantaḥ etc. The bodies, at the time of their attaining the unobservable stage,[14] meet their apparent destruction. This would be impossible if they do not suffer the peculiar destruction, that is to say they undergo changes every moment. For, it has been said —

> 'By observing the dilapidated condition of beings at their last moment, the loss of newness is very moment is inferred'

The same has been said by the Sage (Vyāsa) also as —

> 'In every being, in every moment, there is mutual difference between its tiny parts[15] that have different purposes. But on account of its subtlity, it is not clearly comprehended '[16] (MB, *Śānti.*, *Mokṣa.* Ch. 308, verse 121).

[In the above passage] *having different purposes* amounts to say 'because they perform different acts having their own respective special purposes.'

Now, the bodies have their end and are ever changing. On the other hand, the Self is destructionless, because It is incomprehensible. Changing nature belongs only to the insentient thing which is comprehensible, but not to what is non-insentient and is exclusively consciousness in nature. Because, it is not possible [for one] to gain an altogether different nature. Thus, the bodies meet permanently their end and hence they cannot be lamented for; the Self ever remains without destruction (or without changing) and hence need not be lamented for. Thus a single *kṛtya*-suffix[17] has been employed on both the senses simultaneously by the sage in the expression *aśocyān*. (19)

Whosoever views This to be the slayer and whosoever believes This to be the slain, both these do not understand : This does not slay, nor is This slain. (20)

Ya enam etc. Whosoever views This i.e., the Self and the body,[18] to be the slayer and the slain, ignorance is in him. That is why he is in bondage. (20)

The same [point the Lord] clarifies —

This is neither born; nor ever dies; nor, having not been at one time, will This come to be again. This is unborn, destructionless, eternal and ancient and is not slain [even] when the body is slain. (21)

Na jāyate etc. *Having not been at one time, This* etc. : this Self will come to be, having not been at any time non-existent, but only having been existent. Therefore This is not born, This does not die too. For, having been [at one time], This will never be non-existent [at another time]; but certainly This will be [always] existent. (21)

Whosoever realises This to be changeless, destructionless, unborn and immutable, how can that person be slain; how can he either slay [any one] ? O son of Pṛthā ! (22)

Veda etc. Whosoever, because of his realisation, understands this Self as 'This neither slays [any one], nor is This slain [by any one] — how could there be any bondage for him ? (22)

Just as rejecting the tattered garments, a man takes other new ones, in the same way, rejecting the decayed bodies, the embodied (Self) rightly proceeds to other new ones. (23)

Vāsāṃsi etc. Just as a well-dressed person, on the destruction of his garment, gets himself dressed in another more suitable garment, and he does not perish on that account, in the same way the Self, dressed with different bodies [behaves]. (23)

Weapons do not cut This; fire does not burn This; water does not (make) This wet; and the wind does not make This dry. (24)

This is not to be cut; This is not to be burnt; (This is) not to be made wet and not to be dried too; This is eternal, all-pervading, stable, immobile and eternal. (25)

This is declared to be non-evident, imponderable, and unchangeable. Therefore understanding This as such you should not lament. (26)

Nainam etc. upto *arhasi*. The weapons etc., that cause destruction, hardly do anything to This. For, being, by nature, exculsively pure Consciousness, remaining without support, having no component parts and being independent, This cannot be destroyed through the process of either assumption of an altogether different nature, or the destruction of the support, or the mutual separation of the component parts, or the rise of an opponent, and so on. Nor the act of going to another body is a new thing for This. For, even when This is [apparently] with a single body, This travels always to different body; for the body does not remain the same even for a moment. By understanding this Self to be as such, you should not lament This. (24-26)

On the other hand, if you deem This as being born constantly or as dying constantly, even then, O mighty-armed one, you should not lament This. (27)

Atha vā etc. On the other hand if you deem 'This' to be the body and to be born constantly, — because its stream does not stop — even then, there is no necessity to lament. Or, if, following the [Vaināśika Buddhists'?] doctrine of continuous decay of things, you deem This to be constantly dying, even then where is the need for lamenting? If you, in the same manner, deem the Self to be constantly born or to be constantly dying on account of Its contacts and separations with bodies, even then it is unwarranted, on every account, on the part of the men of rational thinking, to lament. (27)

Otherwise this [division of] permanence and impermanence does not stand reasoning. For —

Death is certain indeed for what is born; and birth is certain for what is dead. Therefore you should not lament over a thing that is unavoidable. (28)

Jātasya etc. Destruction comes after birth, and after the destruction comes birth. Thus, this series of birth-and-death is like a circle. Hence to what extent is this to be lamented for? (28)

Furthermore —

O descendant of Bharata! The beings have an unmanifest beginning, manifest middle and certainly the unmanifest end. On that account why mourning? (29)

Avyaktādīni etc Whether beings are permanent or impermanent, this much is certain: The person, who laments over a given object – as far as that person is concerned, that object is at the beginning unmanifest and at the end also it is unmanifest. Its manifestation in between is therefore a deviation from its natural state. Rather, there may be need to lament over the deviation from natural state and not over the natural state[19] [itself]. Further, whatever has been approved as its root cause,[20] that itself permanently exhibits, within itself, a variety of different and endless creation, sustenance and absorption as its own manifold nature, in a set pattern.[21] Hence what is the necessity for lamenting over the same nature of this (its effect)? (29)

And enowed with the above mentioned nature —

This someone observes as a wonder; similarly another speaks of This as a wonder; another hears This as a wonder; but even after hearing, not even one understands This. (30)

Āścaryavat etc. But,[22] if this Self is, in this manner, changeless (*or* destructionless), why is This not observed just as such by all? It is so because, as if by a rare chance, only some one observes [This]. Even after listening, not even one understands This i.e., realises This. (30)

O descendant of Bharata! This embodied One in the body of every one is for ever incapable of being slain. Therefore you should not lament over all beings. (31)

Dehi etc. On these grounds,[23] the permanent destructionlessness of the Self [is established]. (31)

Further, considering your own duty, you should not waver. Indeed, for a Kṣatriya there exists no duty superior to fighting a righteous war. (32)

Sva–Dharmam etc. Because one's duty cannot be avoided, wavering with regard to fighting the war is not proper [on the part of Arjuna]. (32)

O son of Pṛthā! By good fortune, Kṣatriyas, desirous of happiness, get a war of this type [to fight], which has come on its own accord and which is an open door to the heaven. (33)

Yadṛcchayā etc. A war of this nature, because it is conducive to the heaven, should not be avoided even by other such

Kṣatriyas who are full of desires.[24] How much less [it is to be avoided] in the case of one to whom the science of knowledge of this nature has been taught? This is what is intended to be conveyed [here]. And the verse does not at all end with [determining how to attain] the heaven.[24A] (33)

The very thing (i.e. sin), fearing which you withdraw from the battle, will befall you branching off hundredfold. This [the Lord] says —

On the other hand, if you will not fight this righteous war then you shall incur the sin by avoiding your own duty and fame. (34)

The creatures will speak of your endless ill-fame; and for the one who has been highly esteemed the ill-fame is worse than death. (35)

The mighty charioteers will think of you as having withdrawn from the battle out of fear: having been highly regarded by these men, you shall be viewed lightly. (36)

Slandering your ability, the enemies will talk of you many sayings that should not be talked of. Is there anything more painful than that? (37)

If you are slain you shall attain heaven; or if you conquer, you shall enjoy the earth. Therefore, O son of Kuntī! stand up with resolution made in favour of [fighting] the battle. (38)

Atha ca etc., upto *kṛta-niścayaḥ.* Accepting what the opponent has stated, this pentad of verses is narrated as an argument: 'If your goodself prefers to abide by the generally accepted practice, even then this [fighting] must be undertaken necessarily'. (34–38)

Viewing alike, pleasure and pain, gain and loss, victory and defeat, you should get then ready for the battle. Thus you will not incur sin. (39)

Sukhȧ-duḥkhe etc. For you, performing actions as your own duty, never there is any connection with sin. (39)

Listen, how this knowledge, imparted [to you] for your *sāṅkhya*, is [also] for the Yoga; endowed with which knowledge you shall cast off the bondage of action, O son of Pṛthā! (40)

Eṣā te etc. And this knowledge in the form of determination has been declared [to you] for your *sāṅkhya*, i.e., perfect knowledge.[25] Now how[26] the self-same determinate knowledge is also taught for the Yoga i.e., dexterity in action – in that manner only you must listen to by means of which determinate knowledge you shall avoid the binding nature of the actions. Truely, the actions do not themselves bind as they are insentient. Hence, it is the Self which binds Itself by means of the actions in the form of mental impressions. (40)

Here there is no loss due to transgression, and there exists no contrary downward course[26A] (sin); even a little of this righteous thing saves [one] from great danger. (41)

Neha etc. Here in this determinate knowledge there arises no loss through transgression, an offence due to negligence; because negligence is [itself] absent there. And just as a burning oil in the boiler get cooled soon, due to a limited quantity of sandal (put in it), in the same way due to this knowledge of Yoga – eventhough it is very little – the great danger in the form of the cycle of birth-and-death perishes completely. (41)

And this knowledge is not introduced as a new thing. Then what?

O source of joy to the Kurus! The knowledge in the form of determination is just one; [but] the knowledge (thoughts) of those who do not have determination, has many branches and has no end. (42)

Vyavasāyātmikā etc. The knowledge in the form of determination is just one and natural in the case of everyone; but it suffers manifoldedness according to the objects to be determined.[27] (42)

Therefore –

O son of Pṛthā! Those, whose very nature is desire, whose goal is heaven, who esteem only the Vedic declaration [of fruits],[28] who declare that there is nothing else, who proclaim this flowery speech about the paths to the lordship of the objects of enjoyment[29] – [the paths] that are full of different actions – and who desire action alone as a fruit of their birth[30] – they are men without insight. (43–44)

Those, who are very much attached to the ownership of enjoyable objects and whose minds have been carried away by that (flowery speech)—their knowledge, in the form of determination is not prescribed[31] for concentration. (45)

Yām imām etc., upto *na vidhīyate*. Those, who crave for objects of desire, speak, on their own accord, of this flowery Vedic speech which is pervaded by the fruits i.e., the heaven in the future; and who, hence, desire the action itself as the fruit of their birth – these are men without insight. Further, having their mind carried away by the same Vedic sentence imagined by themselves, these persons, eventhough they are endowed with the determinate knowledge, are not fit for concentration, because they do not decide this (concentration) as a fruit [of their action]. This is the purport of the triad of these verses. (43–45)

And hence —

The Vedas bind by means of the three Strands. [Hence] O Arjuna, you must be free from the three Strands, free from the pairs [of opposites]; be established in this eternal Being; be free from [the idea of] acquisition and preservation; and be possessed of the Self. (46)

Traiguṇya - etc. The Vedas bind very much[31A] [only] by means of the three Strands and they do not bind on their own accord. For, the rituals prescribed in the Vedas, create bondage if they are performed with an intention of pleasure, or of (avoiding) pain, or with an illusion of attachment. Hence the triad of Strands in the form of desire (*or* in a pleasing form) must be abandoned.

If the present passage were intended to condemn the Vedas, then the act of fighting the battle in question would be spoiled, because there is nothing other than the Vedas to help one in deciding one's own duty. But, the Vedas do not bind those, from whom the desire for fruit has completely gone. (46)

Because the Vedas alone are useful for proper knowledge in the case of those persons [free from the Strands], hence [the Lord] says —

What portion in a reservoir, flooded with water everywhere, is useful [for a man in thirst], that much portion [alone] in all the Vedas is useful for an intelligent student of the Vedas. (47)

Yāvān etc. He, according to whom the importance lies in his own duty alone or in the knowledge – for him the purpose is served even from a limited portion of the Vedic teaching (47)

Therefore —

Let your claim lie on action alone and never on the fruits; you should never be a cause for the fruits of action; let not your attachment be to inaction. (48)

Karmaṇi etc. You should be concerned in the action alone, but not in the fruits of actions. But, if an action has been performed, then will not its fruit just inevitably befall [to the performer]? No. It is not so. For, in that case, if you are covered with the dirt of desire for fruits, then you become a cause for the fruit of action. What is prayed for is known to be the fruit; and it does not befall him who does not desire it.[32] Thus, what attachment a person entertains with regard to the negation of action, that alone is like a firm seizure, and is of the nature of false conception, and hence it must be abandoned. (48)

Then what? —

O Dhanañjaya! Established in the Yoga, perform actions, abandoning attachment, remaining even-minded in success and failure; for, the even-mindedness is said to be the Yoga. (49)

Yogasthaḥ etc. Being established in Yoga you must perform actions. Evenness [of mind] is the Yoga. (49)

He is a man of renunciation and he is a man of intelligence, whose beginnings here are all devoid of bondage of craving and whose possessions are all offered as oblation into the [fire of] renunciation. (50)

Yasya sarve etc. [He is a man of intelligence] each of whose activities is not bound by the knot, in the form of craving. It is indeed the craving that binds. (50)

O Dhanañjaya! The inferior action stays away at a distance due to Yoga of (one's contact with) determining faculty; in the determining faculty you must seek refuge; wretched are those who constitute the causes[33] for the fruits of action. (51)

Dūreṇa etc. Due to the contact [one has] with determining faculty [one's] inferior action i e., the action that bears bad fruits and is empty, remains far away [from him]. Therefore seek i.e., pray for a refuge in the determining faculty of that nature, on account of which that determining faculty is gained. (51)

Whosoever is endowed with determining faculty – he casts off both of these viz., the good action and the bad action. Therefore strive for Yoga; Yoga is proficiency in action. (52)

Buddhiyuktaḥ etc. *Both* indicates the mutual exclusion [of the good and bad actions]. *Therefore [strive] for Yoga* etc.: Working in that manner alone constitutes the supreme proficiency, by [working] in which manner the good action and the bad action perish. This is the idea here. (52)

By renouncing the fruit, born of action, the intelligent ones endowed with determining faculty and freed from the bond of birth, go to the place that is devoid of illness. (53)

Karmajam etc. The persons who are endowed with the determining faculty with regard to the Yoga, renounce the birth-bondage, by renouncing the fruit of actions; and they attain the Brahman-existence. (53)

When your determining faculty goes beyond the impregnable thicket of delusion, at that time you will attain an attitude of futility regarding what has to be heard and what has been heard. (54)

When your determining faculty, that had been [earlier] confused by your hearing [of scriptural declaration of fruits] shall stand stable in concentration,[34] at that time you shall attain the Yoga. (55)

Yadā te etc. *Śruti*-etc. At the time, when the determining faculty with regard to the Yoga is attained, the clear sign of recognizing it, is this: An attitude of futility about the revealed literature that has to be listened to, that has been listened to and that is being declared. What has been declared by the above is this: 'The present view of yours about the ruination of your race is out of place and it is due to the influence of your deceptive notion, born of mental impressions created by your listening to the teachings of those scriptures that favour the observers who are fallen deep into the course of ignorance. But, that view shall vanish when the respect for such a teaching disappears. (54-55)

Arjuna said —

O Keśava! What is the connotation of *sthita-prajña* (a man-of-stabilized-intellect), [applied] to a man fixed in concentration? What would *sthira-dhīḥ* (the fixed-minded) convey? Where would the fixed-minded abide? And what would he reach? (56)

Sthita-prajñasya etc. By the statement 'When the determing faculty shall stand [firm in concentration, at that time you shall attain Yoga - above II, 55]' it has been [virtually] stated there that the appellation *sthita-prajña* (man-of-stabilized-intellect) is a nomenclature signifiying man-of-Yoga who is fixed in concentration. Now, what is the connotation of it, i.e., what is the basis for the usage of this nomenclature? For, [connotation is that] basing on which a particular meaning is connoted by words. Does the appellation *sthita-prajña* of the man-of-Yoga speak of him through its traditional (*or* conventional) force of the word or through its force of etymology? This is the first question. Of course, regarding the traditional force of the word there is no doubt at all. [For, it has no such force in it]. Yet, the present question is to make the etymological meaning — though it is already available — clear by explaining the basis for definition of special nature.

The expression *sthira-dhīḥ* has for its imports both the expression [itself] and its meaning 'the fixed-minded'. Of them, does the expression *sthira-dhīḥ* denote that meaning alone which is indicated by the force of its components; or else does it denote the ascetic also? This is the second question.

Again, where would that firm-minded man-of-Yoga abide i.e., what would he practise; or what would his firmness depend on? This is the third [question].

And what would he achieve by practising? This is the fourth [question].

These four questions are decided one by one by the Bhagavat [in the sequel]. (56)

The Bhagavat said —

O son of Pṛthā! When a man casts off all desires existing in his mind and remains content in the Self by the self (mind), then he is called 'a man–of–stabilized-intellect. (57)

Prajahāti etc. [The expression 'a man-of-stabilized-intellect' denotes] a man whose intellect has stabilized, i.e., has grown roots. *Growing roots* is growing roots permanently on the Self. For, if that is achieved, the agitation in the form of desire born of the distraction by sense-objects comes to an end. Therefore, the nomenclature 'a man-of-stabilized-intellect' applied to a man-of-Yoga, has an etymological sense and it is appropriate in this way. In this manner one question has been answered. (57)

He, whose mind is undisturbed in the midst of sorrows; who is free from desire in the midst of pleasures; and from whom longing, fear and wrath have totally gone — he is said to be a firm-minded sage. (58)

Duḥkheṣu etc. Only that sage whose mental attitude is free from desire and hatred in the midst of pleasure and pain, and not anyone else, is a man-of-stabilized-intellect.[35] (58)

This is also proper. For —

He, who has no desire in anything; and who neither rejoices nor hates on getting this or that, good or bad—his intellect is properly stabilized. (59)

Yaḥ sarvatra etc. There is no joy or sorrow in him while meeting the good or the bad. (59)

When he withdraws all his sense-organs from sense-objects, just as a tortoise does all of its own limbs, then he is declared to be a man-of-stabilized-intellect. (60)

Yadā saṃharate etc. The nomenclature is not an expression having a composite of both the forces of etymological and traditional meanings, like the word *paṅkaja* 'a lotus'. But it has only the etymological force like the word *pācaka* 'a cook'. Whenever he (the sage) withdraws just in his own Self—just as a tortoise keeps its limbs in its bossom—from the sense-objects i.e., warding off from the sense-objects, then and then [only] he is a man-of-stabilized-intellect.

Or [the passage may mean :] Whenever he withdraws, within his own Self, [all], beginning from the sense-objects upto sense-organs i.e., when he appropriates in his own Self all in the form of sense-objects and sense-organs.[36] (60)

But, how is it that the nomenclature 'a man-of-stabilized-intellect' does not hold good in the case of an ascetic? It is answered —

Leaving their taste [behind], the sense-objects retreat from the embodied who abstain from food; his taste too disappears when he sees the Supreme. (61)

Viṣayāḥ etc. Of course, in his (ascetic's) case there is no contact with sense-objects, colour and the rest that are enjoyable. Yet, the sense-objects retreat [from him] leaving a taste in the form of longing that exists in his internal organ. Hence he is not a man-of-stabilized – intellect. Some (commentators) say that 'taste' denotes the sweetness etc., of the objects of experience. But, in the case of a man of Yoga there exists no longing as he has seen the Supreme Lord. On the other hand, in the case of the other, i.e an ascetic, this does not retreat (disappear). (61)

For, the turbulent sense-organs do carry away by force, the mind even of this person of discerning, O son of Kuntī ! (62)

Yattasyāpi etc. For, the mind of that ascetic too is carried away by the sense-organs. Or, the expression *yattasya api* denotes 'even of one who exerts'. [So], it is but the mind that is to be subdued by a man of Yoga. Thus the second [question] is decided. (62)

Restraining them (the sense-organs) by mind, the master of Yoga would sit making Me his goal; for, the intellect of that person is stabilized whose sense-organs are under control. (63)

Tāni etc. He, who restrains his sense-organs in this manner by means of his mind, but not by inactivity—he alone is a man-of-stabilized-intellect. He would remain viewing Me alone as his goal i.e., he would concentrate his attention on nothing but Me, the Supreme Lord, the Consciousness-Self. (63)

In a person, meditating on sense-objects, attachment for them is born in succession; from attachment springs passion; from passion arises wrath. (64)

From wrath delusion comes to be; from delusion is the loss of memory; from the loss of memory is the loss of capacity to decide;[37] due to the loss of capacity to decide, he perishes outright. (65)

Dhyāyataḥ etc. *Krodhāt* etc. In the case of an ascetic, the very act of abandoning sense-objects itself results in undertaking the sense-objects. For, they abandon indeed by meditating [on them], and at the very time of such a meditation, attachment etc., are born in regular succession. Hence the act of abandoning objects is harmless only in the case of a man-of-stabilized-intellect. (65)

On the contrary, one who moves about (consumes) the sense-objects by means of his sense-organs that are freed from desire and hatred and are controlled in the Self—such one with a disciplined self (mind) attains serenity [of disposition]. (66)

On attaining serenity, there arises in succession the extinction of all miseries; the capacity to decide gets stabilized soon indeed in the case of a serene-minded one. (67)

[38]The capacity to decide is not for one who is not a master of Yoga; and concentration of mind is not for one who is not a master of Yoga; and peace is not for one who does not concentrate; wherefrom could happiness come to one who has no peace? (68)

That mind, which is directed to follow the wandering (enjoying) sense-organs — that mind carries away his knowledge just as wind does a ship on waters. (69)

Therefore, O mighty-armed one, the intellect of that person is stabilized, all of whose sense-organs, starting from sense-objects have been well restrained.[39] (70)

Rāga-dveṣa – etc. upto *pratiṣṭhitā*. Here the purport is this: He, who controls his mind, is not tossed by the waves of wrath etc., even while he is enjoying the sense-objects; hence he alone is a man of Yoga, a man-of-stabilized-intellect. (66–70)

Extraordinary is the man of Yoga, even while he is attending to the worldly business. While examining this point, the characteristic mark of his (man of Yoga), is briefly related by the Supreme Lord —

What is night for every [other] being, in that a man of self-restraint is awake; wherein [every other] being is awake, that is night for the sage who sees [the truth]. (71)

Yā niśā etc. [39A]Infatuating is the Illusion which is night for all beings. In that, the sage is awake (vigilant) with the thought 'How It could be avoided'. The stage where the worldly men keep awake i.e., perform multifarious [worldly] activities, that stage is the night for the sage, as he is ignorant regarding the worldly activities.

It amounts to this statement: What is well-known as Illusion, Its nature is indeed two-fold, viz., to delude and also to wear a deceptive appearance[40] of spinning pleasure. Of them (the two natures), the worldly man, not considering Its former nature, remains with a memory well tied to the second nature. On the other hand, the man of Yoga, who is contrary to the other, observes Its deluding nature in order to root It out. Thus the man of perfect knowledge, while seeing [properly], pays no attention to Its nature of spinning pleasure. His indifference to Its nature of spinning pleasure is due to the destruction of his false knowledge. That stage is night to him, even while he sees. Hence this is strange. The man of Yoga is awake (*or* understands) in the field of wisdom, where everyone else is unconscious (*or* totally perplexed); but in [the field] of ignorance he is not awake (*or* does not understand), where ordinary man is awake (*or* understands well). This is also strange. (71)

That is why —

Just as waters enter into the ocean which is being filled continuously and which is [yet] firmly established,[41] in the same way, he into whom all objects of desire enter—he attains peace; not he who longs for the objects of desire. (72)

Āpūryamāṇam etc. The man of Yoga does not run out for the sake of pleasure; but, rather just as the floods of the rivers enter into the sea, the objects of pleasure [themselves] continuously enter into him on account of their being peculiar attributes of the sense-organs; and they do not create in him waves [of agitation]. Thus the third question is decided. (72)

That person, who, by abandoning all desires, consumes [objects][42] without longing, without a sense of possession and without egotism – he attains peace. (73)

Vihāya etc. Because he has renounced all desires, the man of Yoga, attains emancipation in the form of peace. (73)

O son of Pṛthā! This is the Brahmanic state; having attained this, one never gets deluded [again]; and even by remaining in this [for a while] one attains at the time of death, the Brahman, the Tranquil One.[43]

Thus ends the SECOND CHAPTER in the
Holy *Bhagavadgītā*.

Eṣā etc. This is the Brahman-existence, by remaining, i.e., having dwelt in which, even for a moment, one attains the Supreme Brahman [after] one's body breaks.[44] Thus [all the] four questions have been decided. (74)

MAY THERE BE HAPPINESS TO ALL!

Here is the Catch-verse:

Lo! Indeed, strange is the way of the mind; for, it verily does climb up the sense-objects by abandoning [them]! But while taking resort to them, one must completely abandon them.[45]

Thus ends the SECOND CHAPTER in the Holy
Gitārthasaṅgraha written by the illustrious venerable *rājānaka*
Abhinavagupta, the best among the illustrious
great teachers of the Māheśvaras.

Notes

1. ***Sinful act* : Cf. कश्मलं, पापम् – Rk.**

2. ***Hence He says* etc. For, from the point of knowledge none is low or high on any account.**

3. ***It should be lamented......attained.* For, the body, at the stage of one's youth, is different from that of his at the stage of his boyhood or childhood.**

4. ***Wise man* : Cf. धीरः, तत्त्वज्ञः – Rk. Elsewhere Ag. quotes न ह्येवाहं +++ न भविष्यामः and gives the purport of it as :**

   अनेन हि आत्मनि परमार्थप्रमातरि कालत्रयाविच्छिन्नप्रकाशकत्वम् उक्त्वा तदभेदात् अन्येषामप्युक्तम् – *IPVV*, under I, i, (Vol. I, p. 65-66).

5. ***Mātrā* : The etymology suggested here may be : मीयन्ते प्रमीयन्ते इति मात्राः 'those that are measured *or* known', from the root *mā* 'to measure' 'to know', with the Uṇādi suffix त्रन् (*U.* 607). Cf. the Sāṅkhya term *tanmātra*, 'primary *or* subtle element.'**

6. ***Mātrās* : Now the etymology may be : मीयन्ते प्रमीयन्ते अभिरिति । 'those who measure *or* know', from the same root with same suffix. Cf.**

   ...मात्राः, आभिर्मीयन्ते शब्दादयः इति श्रोत्रादीनीन्द्रियाणि... Śaṅkara and ...मीयन्ते अभिरिति कृत्वा...मात्रा इन्द्रियशक्तय उच्यन्ते । – Rk.

7. ***These two* : I.e. both the contacts as well as the cold etc.**

8. ***How is it possible* etc. : Cf. अतत्स्वभावपुषः सस्वभावो न युज्यते, *TA*, IX, verse 14.**

9. **The entire verse, as quoted by M.S. under यं हि न व्यथयन्ति etc. (II, 15) runs :**

   आत्मा कर्त्रादिरूपश्चेत् मा कांक्षीस्तर्हि मुक्तताम् ।
   न हि स्वभावो भावानां व्यावर्तेतौष्ण्यवद्रवेः ॥

   That author too like Ag., does not mention the source of the verse. Yet, one may not be totally wrong to ascribe it to the Sāṅkhya school that maintains : It is the Prakṛti and not the Soul, that is the agent of actions; and the Soul ever remains stainless like the lotus-leaf :

प्रकृतिः कर्त्री, पुरुषस्तु पुष्करपलाशवन्निर्लेपः etc.

Now if Madhusūdanasarasvati's quotation is correct, will the verse be in tune with the stand taken by the Śaiva Absolutists ? For, they maintain that it is the Supreme Soul Śiva, Who is the agent. Cf. शुद्धेऽध्वनि शिवः कर्ता प्रोक्तोऽनन्तोऽसितः प्रभुः । (quoted by Jayaratha under *TA*, XIII, 113-114); चितिः स्वतन्त्रा विश्वसिद्धिहेतुः (*PH*, Sū. 1).

10. *This destruction is not different* etc. The idea is this : The destruction of a given pot is nothing but its dissolution or going back to its material cause viz., the mud, which is existent.

Further, even the destruction must only be of the existence-nature. Otherwise it would be, like the son-of-a-barren-woman (वन्ध्यापुत्र) a non-being; and a non-being cannot affect a being. Really, one cannot be beaten by the son-of-berren-woman. So, the destruction is of the existence-nature. Now, if this destruction were to have any connection with the pot thus destroyed, then a connection of them is to be accepted, even during the stage of destruction. Otherwise the destruction cannot be the destruction of the pot. Hence it is necessary to conclude that the pot continues to be existent even at that time. For, the existent destruction cannot have any connection with what is non-existent. Really it does not have any connection with the non-existent son-of-barren-woman. There cannot also be any connection between the given two that are non-existent. Can a son-of-barren-woman pluck a sky-flower (खपुष्पम्) ? Thus, even during the destruction, the pot is existent; and both the pot and destruction are one as *sat* (the things existent), just as the Advaitins would say that the pot, the cloth and their mutual negation (भेदः) are one because they are not different from the existence. Cf. घटपटतद्भेदानां सदभेदेनैक्यात् M.S. on the Gītā verse under study.

11. *Following common wordly practice* : Cf. Ag's observation at the very beginning of the present chapter. The second explanation by Ag. is more or less the same as the one offered by Śaṅkara, Rk., M.S. etc. for the verse.

12 *Unchanging nature* : : The word *vināśa* generally means 'destruction.' But in the given quotation from *Br.U.* the word *Ucchitti* means the same. Hence, with a view to avoid repetition Śaṅkara glosses on the Upaniṣadic passage as : न विनाशी, विनाशशब्देन विक्रिया....उच्छित्तिः उच्छेदः, अन्तः.. Ag. also seems to follow this path of Śaṅkara here and also in Ch. II, 19 below, where *anta* and *vināśa* occur side by side.

13. *The point of boundary* etc. : Cf. तावत्येव न विश्रान्तौ etc - *TA*, *IX*, 15.

14. *Unobservable stage* : *Nirupākhya* (derived from निर्, उप, आ and the

root ख्या 'to relate *or* to declare') lit. 'undeclarable' has been used by the Vaināśika school of the Buddhists to denote a thing remaining as a non-existent *or* as a mere negation. Cf. ... वैनाशिका:...अवस्तु अभाव-मात्रं निरुपाख्यमिति मन्यन्ते etc. – Śaṅkara under *BS*, II, ii, 2.2

But according to the *Satkāryavāda*, it is impossible, as we have already seen, for the existent to attain a state of a non-being. However Ag. speaks of the निरुपाख्यताकाल, following common parlance (लोकवृत्तानुवादेन). He seems to have been tempted to use this Buddhist term by the present context of speaking of beings changing every moment as advocated by the Vaināśikas.

15. *Tiny parts :* I.e. the elements, viz., tke Earth, the Water, the Fire, the Wind and the Bther that form parts of every object.

16. See also the next verse in the MB, running as :

न चैषामप्ययो राजन् लक्ष्यते प्रभवोऽपि च ।
अवस्थायामवस्थायां दीपस्येवार्चिषो गतिः ॥

17. The *kṛtya* - suffix in the present context is according to the rules *PA*, III, iii, 169 and 172.

18. *This i.e. the Self and the body* : Other commentators including Rk., take एनम् in the sense of 'the Self.' But the text of the commentary, as it is available to us, would show that according to Ag. 'this (एनम्)' denotes both the Self and the body. Have we to believe that even the body according to Ag. is not slain on the ground that it is of perishing nature by itself and hence no one can have the credit of slaying it ? Cf. अन्तकमुखं स्वयमेते प्रविष्टा इति तव को बाधः ? – Ag. under Gītā. II, 11.

Yet, can Ag's above interpretation of एनम् be in tune with न हन्यते हन्यमाने शरीरे of the next verse in the Gītā ? Or, can we take liberty to correct the available text एनमात्मानं देहं च etc. of the commentary into एनमात्मानं देहिनं यो हन्तारं च हतं च ! Will not this be more in tune with this Kaṭhopaniṣadic passage ?

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ (II, 19)

For, on the pattern of the above passage the present Gītā verse has been framed.

19. *Need to lament ...... natural state.* Thus, it would be logical to lament for a thing, only during the time of its life which is its unnatu-

ral state. Cf. मरणं प्रकृतिः शरीरिणां विकृतिर्जीवितमुच्यते बुधैः । *The Raghuvaṃśa*, VII, 87.

20. *Whatever ...... its root cause*: I.e. the Mūlaprakṛti according to the Sāṅkhyas or the Absolute Consciousness according to the Śaiva Absolutists and so on.

21. *A set pattern*: I.e. Being unmanifest, then becoming manifest and again turning to be unmanifest.

22. *But* etc. This objection serves as an alternative or an additional context for the verse under study. The answer *It is so because* etc. gives a different interpretation of verse. In the former interpretation आश्चर्यवत् 'as a wonder' serves as an adjective of the object of the sentence viz., एनम् 'this', while in the latter interpretation it has been taken as adjective of the subject कश्चित् 'someone'. Both these interpretations have been offered by Śaṅkora and Rk. also while Bhāskara gives only the former one. But M.S. goes a step forward by treating आश्चर्यवत् as an adverb also modifying the verbs पश्यति, वदति and शृणोति.

23. *These grounds*: I.e. the reasons given in verses 11 ff., in the present chapter.

24. *Kṣatriyas who are full of desires*: अन्येऽपि ये काममयाः क्षत्रियाः seems to suggest that most probably Ag. read in the third quarter of the present Gītā verse सुख्योऽन्ये क्षत्रियाः. Otherwise his commentary would have no basis. But the Kashmir version reads सुकृतात् क्षत्रियाः and the Vulgate has सुखिनः क्षत्रियाः. Belvalkar too does not record सुख्योऽन्ये etc. Etymology of सुख्यः would be सुखमिच्छन्तीति सुख्यः (सुख+क्यच्+ई+क्विप्). See the *Siddhāntakaumudī*, under न भूसुधियोः (*PA*, VI, iv, 85) and the commentaries thereon.

24A. The reference here is perhaps to Bhāskara.

25. *Perfect knowledge*: Cf. सांख्यं परमार्थवस्तुविषयकज्ञानम् – Śaṅkara; हेयोपादेयपदार्थपरिगणना संख्या, तामधिकृत्य कृतं शास्त्रम् अन्वर्थतया मुख्यं सांख्यमिहाभिधीयते तद्धेतुकं ज्ञानमपि सांख्यम्, न तु कपिलादिप्रणीतम् – Rk.

26. *Now, how* etc. The reading योगे यथा शृणु as against योगे त्विमां शृणु 'but listen to this (knowledge) with regard to the Yoga' of the Vulgate is an important one Stressing on तु of त्विमां Śaṅkara and other Ad-

vaitins try to establish the theory of the mutually excluding nature of the path of knowledge and the path of action, while Bhāskara ignores तुं. However the Śaiva Absolutists have their own theory of the mutually inclusive nature of knowledge and action. Cf. न क्रियारहितं ज्ञानं न ज्ञानरहिता क्रिया (Ag. under *G.* III, 4–5)

It is interesting to note that while regarding त्विमां, Rk., has to labour a little to explain it in his favour, while Av., also most probably reading 'त्विमां, has to take the word तु in the sense 'again' and has to ignore इमां altogether (by not even including the word in his gloss), Ag. could find it quite easy to accommodate the verse by reading in it यथा instead of त्विमाम्. But it must be confessed that not a single authority, other than Ag. reads यथा. If so, can one be totally wrong in suspecting a textual manipulatian on the part of Ag. ? For similar alleged textual manipulation on the part of Bhāskara see Belvalkar, Introd. p. xix.

26A. *Contrary downward course*. Dissolve प्रत्यवाय as प्रति (contrary), अव (downward), अय (course).

27. Here Ag. introduces the Śaiva theory of the unitary nature to the determinate knowledge. For details of the theory see Dr. L.N. Sharma's brief and scholarly discussion on the point (*Kashmir Saivism*, pp. 90–95). However Cf. –

> ... व्यवसायात्मिका निश्चयात्मिका एकैव बुद्धिः इतरविपरीतबुद्धिभेदस्य बाधिका सम्यक्प्रमाणजनितत्वात् ... Śaṅkara.

Also Cf.

> ... आत्मादिसदर्थविषयकत्वे बुद्धिः स्वभावतः एकलक्षणैव, सा च निश्चयः। देहाद्यसदर्थविषयकत्वे तु स निश्चयाभासः, न निश्चयः – Rk.

28. *The Vedic declaration of fruits :* Cf.

> वेदशब्दोऽत्र ज्ञानशून्यक्रियामात्रविधायकवेदैकदेशवचनोऽवगन्तव्यः, तस्य वेदस्य वादोऽभिधानं परं प्रकृष्टं तदेव तत्त्वं येषां ते यथोक्ताः – Rk.

29. *The ownership of the objects of enjoyment:* Cf. भोगैश्वर्यस्य इष्टविषयाधिपत्यस्य गतीः विविधमार्गान् – Rk.

30, *Action alone* etc. Dissolve – कर्मैव फलं कर्मफलम् ; जन्मनः कर्मफलम्, तस्येप्सवः।

31. *Not prescribed :* Cf. न विधीयते, नानुशिष्यते – Rk.

31A. *Bind very much*: The word *viṣaya* is usually derived as वि 'very much' + षिञ् 'to bind' + (पचादि) अच् (*PA*, III, i, 134). Cf. विसिन्वन्ति विषयिणमनुबध्नन्ति ... इति विषयाः - *STK*, under *SK*, 5.

32. *What is prayed for......who does not desire it*: Cf.

> प्रार्थ्यमानं फलं ज्ञातं नानिच्छोस्तद्भविष्यति ।

- *ŚV*, *Sambandhākṣepaparihāra* section, verse 111, under Sū. I, i, 5.

And also Cf.

> कर्माणि फलाभिसन्धिकृतानि स्वफलदानेन पुरुषं बध्नन्ति, न तु अनभिसंधिकृतानि । तथा च भगवान् वासुदेवः – अनाश्रितः कर्मफलं कार्यं कर्म करोति यः (Gītā, VI, 1).
>
> – Pārthasārathi Miśra on the above.

33. *Those who constitute the causes* etc. Cf. the commentary under II, 48. Cf. also – फलहेतवः, अनित्यं भोगलक्षणं फलमेव हेतुः तत्साधनभुतासु क्रियासु प्रयोजकं कारणं येषां ते – Rk.

34. *Stable in concentration*: Cf. above II, 45.

35. *Free from desire* etc. Cf.

> विकारहेतौ सति विक्रियन्ते
> येषां न चेतांसि त एव धीराः । - *Kumārasambhava*, I, 59.

36. These two interpretations – though they are somewhat laboured ones from the textual point of view – have been purposely offered by Ag., because according the Śaiva Absolutists, the highest spiritual achievement consists not in rejecting the sense objects – as other commentators of the Gītā would believe – but in viewing everything, including objects and sense-organs, as just manifestations of the Self. This point will be made clear in the sequel.

37. *Loss of capacity to decide*: Cf. स्मृतिभ्रंशात् परमार्थनिश्चयात्मकं ज्ञानं नश्यति – Rk.

38. This verse नास्ति बुद्धिः etc. and the next one इन्द्रियाणाम् etc. have not been commented by Rk. too.

39. *Starting from sense-objects* etc. Cf. Ag. gloss under II, 60 above.

39A. At one instance the Dhvanikāra quotes the present Gītā verse या निशा etc. It is good to note what Ag. has stated thereunder, so that his point will be much clearer :-

सर्वेषां ब्रह्मादिस्थावरान्तानां चतुर्दशानामपि भूतानां या निशा व्यामोहजननी तत्त्वदृष्टिः तस्यां संयमी जागर्ति 'कथं प्राप्यते' इति। न तु विषयवर्जनमात्रेण संयमीति यावत्। यदि वा सर्वभूतनिशायां मोहिन्यां जागर्ति 'कथमियं हेया' इति। यस्यां तु मिथ्यादृष्टौ सर्वाणि भूतानि जाग्रति ... सा तस्य रात्रिः अप्रतिबोधविषयः, तस्यां हि चेष्टायां नासौ प्रबुद्धः ... The *Dhvanyāloka* with *Locana*, (Chowkhamba ed. 1940) p. 214-215).

40. *A deceptive appearance* etc. Cf. Gītā, III, 39.

41. *Filled continuously* etc.: Cf. आपूर्यमाणम्, भ्रियमाणमपि अचलप्रतिष्ठं निष्कम्पापारगम्भीरनिजावस्थानम् – Rk.

42. *Consumes objects*: Cf. इन्द्रियैः विषयान् चरति, अवगाहते — Rk.

43. *The Tranquil One*: See under Gītā, V, 25–26, for the meaning of *nirvāṇa*,

44. Perhaps Ag. construes as : अस्यां स्थित्वाऽपि अन्तकाले निर्वाणं ब्रह्म ऋच्छति. For the significance of this, see Ag. under Gītā, VIII, 5 ff.

The rendering of अन्तकाले into शरीरभेदात् indicates that according to Ag. the Seventh Case-ending in अन्तकाले is not by the grammatical rule सप्तम्यधिकरणे च (*PA*, II, iii, 36) and hence does not denote the base of action ऋच्छति; but it is by the rule सप्तमीपञ्चम्यौ कारकमध्ये (*PA*, II, iii. 7) and it is indicative of the interval between the two actions viz., the 'dwelling (स्थित्वा) and attaining the Brahman (ऋच्छति) as in the sentence अद्य भूक्त्वाऽयं द्व्यहे द्व्यहाद्वा भोक्ता.

Here Ag. seems to be particular in introducing the idea of interval between the realisation and the attainment of the Brahman. Maybe he has in his mind the theory contained in the Upaniṣadic passage: तस्य तावदेव चिरं यावन्न विमोक्ष्ये अथ संपत्स्यते (*Ch. U.* VI, xiv, 2). It tells us: The person with realisation remains in the body as long as he is not freed from the action-effect that maintains the body; and on its fall, he immediately becomes one with thy Brahman.

45. Cf. Ag. under Gītā II, 48, 64–65. The version found in the N, seems to be not a very happy one, eventhough it is not an impossible one.' See Gītā II, 49–53 etc.

Chapter Three

Arjuna said —

O Janārdana, if knowledge is held to be superior to action by You, then why do You engage me in action that is terrible, O Keśava ? (1)

You appear to perplex my intellect with Your speech that looks confusing. Hence tell me, with certainty, that particular thing by which I may attain the good (emancipation).[1] (2)

Jyāyasī etc. and *Vyāmiśreṇa* etc. Action has been taught and knowledge too. Now it is proper [to attach] importance not to both, but only to knowledge. Now if with the strength of knowledge the action is to be destroyed from its very root, according to the instruction 'The man of wisdom casts off [both the good and the bad action]', then what is the utility of action ? This is the idea of [Arjuna's] question. (1–2)

But the Bhagavat gives the answer :

The Bhagavat said —

The two-fold path in this world – [the one] with Yoga of knowledge for men of reflection [and the other] with Yoga of action for men of Yoga – has been declared to be one[2] by Me formerly, O sinless one ! (3)

Loke etc. In the world, this twofold path is well known. Knowledge is important for men of reflection and action for men of Yoga. But that path has been declared by Me to be only one. For, the Consciousness consists predominantly of knowledge and action.[3] This is the idea here. (3)

For this [the Lord continues] —

A person attains actionlessness not [just] by non-commencement of actions; and not just by renunciation, he attains success (emancipation). (4)

For, no one can ever remain, even for a moment, as a non-performer of action; because everyone, being not master of himself, is forced to perform action by the Strands born of the Prakṛti (Material cause) (5)

Na karmaṇām etc *Na hi* etc. Knowledge, deserted by action, does not exist; and the action, combined with dexterity does not exist, [if it is] deserted by knowledge. Therefore knowledge and action constitute one and the same thing. Hence it has been declared :

> 'Knowledge is not deserted by action and action is not deserted by knowledge. [Hence] a teacher who is well accomplished in knowledge and action, is the cutter of the fetters of the fettered'.

Therefore the action that is included within the knowledge cannot be avoided. For, the body, the organ of speech and the mind are, by nature, in a perpetual motion;[4] and hence an individual, being simply under the control of other than himself, necessarily performs one action or the other. For, the body, the speech-organ and the mind are of the nature of throbing. (4–5)

Controlling organs of actions, whosoever sits with his mind, pondering over the sense objects – that person is a man of deluded soul and [he] is called a man of deluded action. (6)

Karmendriyāṇi etc. If he does not act with his organs of action, then he necessarily acts with his mind. At the same time he is the man of deluded action; For, the mental actions can never be avoided totally. (6)

But, controlling sense-organs by mind, whosoever undertakes the Yoga of action with the action - senses he, the detached one, is superior [to others], O Arjuna! (7)

Yas tu etc. When actions are being performed [by him], there is no loss of his knowledge. For, when the mind does not function, he does his work like a machine-man. (7)

Therefore —

You must perform your action which has been enjoined. For, action is superior to inaction; and even the maintenance of your body could not be properly accomplished through inaction. (8)

Niyatam etc. you must perform action which has been enjoined i.e., prescribed in the scriptures. For, even the just subsistence of body depends on action. (8)

Because —

The world is fettered by action which is other than the *Yajñārtha* action; hence, O son of Kuntī, being freed from attachment, you must properly perform *Yajñārtha* action. (9)

Yajñārthāt etc. Binding are the actions which are different from the one that is *Yajñārtha,*[5] i.e., the one that is to be performed necessarily. The action, that is to be performed necessarily, does not yield[6] any fruit, if it is performed with no attachment for the fruit. (9)

Having created creatures formerly [at the time of creation] together with necessary action, the Lord of creatures declared: 'By means of this, you shall propagate yourselves; and let this be your wish-fulfilling-cow.' (10)

Saha-etc. The Lord of creatures, the Supreme Soul, created creatures, just together with actions. It has also been declared by Him that the procreation i.e., lineage of creatures is through actions alone; these alone would give them what is desired viz., either the cycle of birth-and-death or emancipation – the cycle of birth-and-death is due to attachment and emancipation, due to the freedom from attachment. (10)

The sense-objects deserve to be enjoyed only by those for whom emancipation is the most important. This is declared:

'With this you must gratify the *devas* and let the *devas* gratify you; [thus] gratifying one another, you shall attain the highest good.' (11)

Devān etc. *Devas*: those that have a tendency of playing i.e., the deities[7] who preside over the organs and who dwell in the senses (*or* who are nothing but the sensitive faculty of the senses) and who are well-known in the *Rahasyaśāstra*.[8] 'You must gratify these deities by this action i.e., feed them compatibly with sense-objects. Then, being satisfied, let these deities gratify (cause) you to have emancipation suitable exclusively to the intrinsic nature of the Self. For, [then alone you attain] a capacity to remain in your own Self. Thus when the mutual gratification – you gratifying the [deities of the] senses, and they letting [you] be absorbed in the Self – in the uninterrupted series of periods of being extrovert and of meditation, you shall soon undoubtedly attain the highest good i.e., the Supreme that is marked with the total disappearance of [all] mutual differences.' (11)

This path of the said nature is to be followed not merely for emancipation, but also for gaining all super-human powers (*or* success *siddhi*). This [the Lord] says —

The *devas*, gratified with necessary action will grant you the things sacrificed. [Hence] whosoever enjoys their gifts without offering them to these *devas* – he is surely a thief. (12)

Iṣṭān etc. [The deities of] the senses, gratified by the necessary actions, bind [the aspirant's mind] to the state of remaining firm on some object of meditation. Therefore when they are at work,[9] the things, i.e., the objects are granted [to him] by none but the [deities of the] senses, through recollection, resolution, meditation etc., of their objects. If these objects are not offered for the enjoyment of the deities, then it would amount to the status of a thief i.e., to an act of thief, because he is acting deceitfully. Indeed it has already been declared by the Bhagavat that 'He is called a man of deluded action'.[10] Therefore the idea in the passage [under study] is this: Whosoever is desirous of attaining by easy means, the supernatural power [like *aṇimā* etc.], or of attaining emancipation, he should enjoy the objects as and when they are brought, [and enjoy] just with the aim of simply alliviating the impatience of the [deities of the] senses. (12)

The righteous persons, who eat the remnants (objects enjoined) of the actions to be performed necessarily, are freed from all sins. But those who cook, intending their own selves, are sinners and eat sin. (13)

Yajñaśiṣṭa–etc. Those who enjoy the pleasures of objects that have come to them on the authority of laws enjoining what is to be necessarily performed; and who enjoy them viewing [the enjoyment] only as a secondary (*or* intermediate) action and consequently as a subsidiary[11] having no separate purpose; and again those who enjoy the remnant of the necessary action in the form of gratifying the group of the *devas* of the sense-organs – that residue of food marked with bliss in being firmly established in their own Self – that is to say, those who have mounted upon the Self and are desirous of enjoying objects, only as a means to achieve this end – they are freed from all faults of good and bad. *Those, who for their own selves etc.*: On the other hand, those who believe, under the influence of ignorance, the sheer superficial enjoyment of objects as their final goal, and act with the notion 'We perform this [act] for the sake of ourselves' – those persons alone gain the sin in the form of good and bad. (13)

From food arise the things that are born; from the rain-cloud the food arises; from the sacrifice the rain-cloud arises; the sacrifice arises from action; (14)

Action arises from the Brahman, you should know this; the Brahman arises from what does not stream forth; therefore the all-pervading Brahman is permanently based on the sacrifice. (15)

Annāt etc.[12] *Karma* etc. The things, that are born and are of diversified nature, arise from the food viz , the one which is of the nature of being undifferentiated object of enjoyment, and which is somehow called by different synonyms like *māyā*, *vidyā*, *kāla* etc.[13] The said food also [arises] from the 'rain-cloud' i.e., the Self, which is of the nature of uninterrupted Consciousness. For, the state of being an object of enjoyment gains its existence depending on the enjoyer. That 'rain-cloud'[14] too viz., the enjoyer, [arises] from the sacrifice *(yajña)* i.e., the act of enjoying.[15] For, the state of being an enjoyer depends on the act of enjoying. And the act of enjoying [arises] from action, i.e., from the strength of freedom of action-energy (freedom in assuming any and every from).[16]

The said freedom also, though it is uninterrupted, [arises] due to the good touch of the Brahman Which is full of freedom and of forms that are conditioned and are many, (*or* which is full of freedom and of many forms and is not conditioned); and which is the Supreme Soul, Brahman assuming the beings *(tattvas)*, viz., the mighty Īśvara (*or* Maheśvara) [and the Sadāśiva] skipping high on It (Brahman).[17] That Brahman, having the rising Lordship (*or* might) that is pure and unvieled, arises from what does not stream forth viz., the pure Supreme Consciousness in which the entire waves of might and Lordship have totally calmed down.[18] Thus, the sacrifice well established [as an axil] in this manner, causing a six spoked wheel to rotate, spins the [two-fold] yarns – the yarn of emancipation by employing that part fitted with three spokes,[19] and the yarn of [birth-and-death] activity by looming with the part of the [other] three spokes.[20]

Thus, the Brahman Which is charming with rolling waves of wisdom and ignorance, is established on nothing but the sacrifice.

But certain other commentators [interpret the passage as]: The food is indeed the cause of beings through its graded changes into semen verile and blood; the food arises from the rain-cloud through the rains; that rains too arise from the [Vedic] sacrifice according to the principle :

> 'The oblation offered into the [sacrificial] fire, properly reaches the sun etc. (Manu. III, 76).[21]

The sacrifice [arises] from the action; the action follows the knowledge,[22] and the knowledge is from the Imperishable

Still others [explain] differently : The food that is being enjoyed is the pentad of sense-objects; depending on it, the *bhūtas* (elements) i.e., the sense-organs, act; the objects are of the nature of the sparkles of the Self.[23] Therefore, it is only the Self that is being nourished by enjoying sense-objects.[24] Hence the all-pervading Brahman is established in action.[25] For It is identical with that. (14-15)

Whosoever does not roll forward the wheel, thus set in motion in this world, he is a man of sinful life rejoicing in the senses; and he lives in vain, O son of Pṛthā! (16)

Evam etc. On the other hand, he, who does not accept as stated above, is full of sins. For, he enjoys only in the sense-organs and not in the Self. (16)

But the man, who simply rejoices in the Self; and who is satisfied in the Self; and who delights in the Self alone—there exists no action for him to be performed. (17)

No purpose is served for him by what he has done or by what he has not done. For him there is hardly any dependence on any purpose among all beings. (18)

Therefore, unattached always, you should perform action that is to be performed; for, the person, performing action without attachment, attains the Supreme. (19)

Yaś ca etc. upto *pūruṣaḥ*. However, for a person, who rejoices in the Self and performs action simply as a [routine] business of organs of action, there is no difference between (his) action and nonaction. That is why he inflicts punishment on, or does favour to, every being, not with desire for any gain for himself, but with a conviction that it a is thing that deserves to be performed. Therefore, just unattached, one should perform action that is to be performed. (17–19)

It was by action alone that Janaka and others had attained emancipation. Further, at least having regard to hold the world (the society) together you should act. (20)

Karmaṇ=aiva etc. Therefore, Janaka and others are examples for the fact that emancipation is even for those who perform action. (20)

Whatsoever a great man does, other commoners do the same; whatever standard he sets up, the world follows that. (21)

O son of Pṛthā! For Me, in the three worlds there is nothing that must be done; nor is there anything unattained [so far] to be attained; and yet I exert in action. (22)

Yad yad ācarati etc. *Na me* etc. The Bhagavat cites Himself as an example to illustrate the idea that to favour the world is the [only] purpose for such a person to exert in action, eventhough he has already attained whatever is to be attained, and is fully satisfied in his mind. (21-22)

For, if I were ever not at work unwearied, all men would follow My path, O son of Pṛthā! (23)

These worlds would perish if I were not to perform action; and I would be a cause of confusion; I would destroy these people. (24)

[Therefore] just as the unwise persons, being attached to action, do, O son of Pṛthā, so the wise should perform, [but] being unattached and desiring to hold the world together. (25)

Yadi etc. upto *loka-saṅgraham*. Further, if a well-informed person were to abandon action, that would create in the society, a split for bad in the form of being ill-rooted, because of the binding force – viz., the regard for a particular well-known theory – being loosened. For, they are able neither to cast off their tendency of action nor to occupy the tradition (*or* stream) of wisdom. Consequently they become weak. (23–25)

Because these (common men) are not purified by correct knowledge, therefore to break i.e., to shake their mind would be highly harmful for them. Hence, for their benefit, one should not disturb their mind. This [the Lord] says:

Let the wise master of Yoga fulfil (*or* destroy) all actions by performing them all, and let him not create any disturbance in the mind of the ignorant persons attached to action. (26)

Na buddhi-etc. Himself knowing in this way, let him perform actions and let him not disturb the minds of common men. (26)

[In the last verse] reference is made 'of the ignorant persons'. [The Lord] now demonstrates their ignorance —

The actions are performed part by part, by the Strands of the Prakṛti; [yet] the person, having his self (mind) deluded with egoity, imagines 'I am [alone] the doer'. (27)

Prakṛteḥ etc. Indeed the actions are performed by the Strands, Sattva etc., belonging to the Prakṛti.[26] But the fool unnecessarily binds himself by wrongly comprehending 'I am the doer'. (27)

But, O mighty-armed one, the knower of the real nature of the divisions of the Strands and of their [respective] divisions of work, realises: 'The Strands are at their [respective] purposes'[27] And hence he is not attached. (28)

Tattvavit tu etc. On the other hand, the knower of the real nature of divisions of the Strands and of their actions, sets himself free by viewing 'The Prakṛti acts; what comes to me?' (28)

The ignorant men have been described as being attached to action (above III, 26). That attachment [of theirs, the Lord] demonstrates:

Men, completely deluded by the Strands of the Prakṛti, are attached to the actions of the Strands. Man, who know fully, should not confuse them, the dullard, who do not know fully. (29)

Prakṛteḥ etc. The deluded persons, under the influence of the Strands, Sattva etc., are attached to the actions performed by the Sattva etc., which are the Strands belonging to the Prakṛti. (29)

In the same context (III, 26) it has been said: 'Therefore being a master of *Yoga*, let [the wise] fulfil actions'. How to do that? [The Lord] clarifies:

Renouncing all actions in Me, with mind that concentrates on the Self; being free from[28] the act of requesting and from the sense of possession; and [consequently] being free from [mental] fever; you should fight. (30)

Mayi etc. You should perform the worldy act of fighting a war, being desirous of doing favour for the world; renouncing all actions in Me with the thought 'I am not the doer [of any act]'; and being convinced 'None but the Sovereign Supreme Lord is the doer of all acts, and I am nobody'. (30)

Those who constantly follow this doctrine of Mine — such men, with faith and without finding fault [in it], are freed from [the results of] all actions. (31)

But those who, finding fault, do not follow this doctrine of Mine – be sure that these men to be highly deluded in all [branches of] knowledge and to be lost and brainless. (32)

Ye Me etc. *Ye tvetat* etc. Taking shelter in this doctrine whosoever performs any action, it does not bind him. On the other hand those, who have no faith in this knowledge, are lost totally; for, they are constantly soaked in the fear of birth, death etc. (31–32)

Even a man of knowledge acts in conformity to his own Prakṛti;[29] the elements go [back] to the Prakṛti; [and] what will the restraint avail? (33)

Sadṛśam etc. There is hardly any difference[30] in the worldly activities like eating etc., of him who is a man of wisdom. But he too acts only in conformity to the Sattva etc., just knowing in this manner: 'Because the elements like the Earth etc. get absorbed into the Prakṛti; and the Self is also a non-doer and ever-freed; therefore the erradication of birth etc., are for whose sake?' (33)

Then how can there be bondage at all [for a man of worldly life]? That is as follows, it is said:

[For a man of worldly life] there are likes and dislikes clearly fixed with regard to the objects of each of his sense organs. These are the obstacles for him. [The wise] would not come under the control of these. (34)

Better is one's own duty, [though] it lacks in merit, than the well-performed duty of another; better is the ruin in one's own duty than the good fortune[31] from another's duty. (35)

Indriyasya etc., *Śreyān* etc. A person living the worldly life does entertain likes or dislikes towards every sense-object. For, due to his total ignorance he imagines that actions are performed only by his Self. Thus there is this difference between a man of knowledge and a man of worldly life, eventhough they perform alike their [respective] worldly activities such as eating etc.

The established view of ours [in this regard] is this: For a person, who, freed from attachment in every way, performs his own duty, there is hardly any bond of merit or demerit. Indeed one's own duty never disappears from one's heart and it is certainly rooted there deeply as a natural taste. Not a single creature is born without that. Hence it should not be given up. (34–35)

Arjuna said —

Then, induced by what, does this person [of the world] commit sin – eventhough he does not desire it – as if instigated by a force, overpowering [him]? (36)

Atha etc. The question is this : Eventhough a man knows a sin to be a sin, why does he proceed on it ? The idea in raising this question is this : If one's own duty cannot be (*or* should not be) given up, because it does not vanish from one's own heart, then how to account for the sinful acts of these men [of the world] ? This amounts to say : What is one's own duty by which the creature is never deserted ? (36)

Eventhough one's own duty rests in one's heart, the confusion (*or* evil) is created by the interruption (*or* covering) of an intruder, and it is not created by the absence of that duty—with this purport in mind, an answer to the above question —

The Bhagavat said —

This desire, this wrath, born of the Rajas-Strand, is a swallower of festival [and] a mighty bestower of sins. Know this to be the enemy here. (37)

Kāma eṣaḥ etc. A total absence of difference among these two (desire and wrath) is indicated by the word *eṣaḥ* 'this' twice uttered. These desire and wrath are ever interrelated and remain in an inseparable mutual co-existence. Hence [the Lord] well describes them only as identical. This is a swallower i.e., a devouer of the morsel of festival i.e., the happiness. The wrath alone[31A] is a bestower of sins as it is the cause of great sins. This a man of intelligence should view to be an enemy (37)

But, if the nature of what obstructs the purpose is known, then only it would be easy to avoid it. With this idea —

Arjuna said —

O Kṛṣṇa ! How does this (desire–warth) come to be ? How does this flourish ? Of what nature is this ? And of what behaviour is this ? Please tell that to me; I am curious. (38)

Bhavaty eṣaḥ etc. What is the cause in its birth ? And what is the reason for its growth ? And what is its nature like ?

Being born and having grown roots what action does it perform? I.e. what does it do? These are the questions [asked]. (38)

In this regard the answer —

The Bhagavat said —

This supreme foe is subtle; seated in the sense-organs of the embodied as if to expand happiness, it gets established, deluding [the embodied], O son of Pṛthā! (39)

Eṣaḥ etc. This desire-wrath is indeed subtle and at the time of its birth it is unnoticed in the sense-organs. Behaving as such it takes birth as if to expand happiness But, in fact, being a product of the Tamas, it is simply of the nature of misery and delusion. That is why [the Lord says] 'deluding'. (39)

[The foe] that is made of the desire-wrath, is terrible; is the very self-conceit born of delight[32] created by pride; is of an erroneous conception of oneself and is invincible for men of sinful act. (40)

By putting an end to the [real] joy of the embodied, this foe gives him (a man) sorrow and generates fear in him, just deluding him again and again. (41)

Kāma – etc. *Harṣam* etc. *Pride:* erroneous high opinion of oneself on account of [one's] family etc. *The delight:* the one which is created by that[33] and is in the form 'I am such and such a person'. That is why [the Lord] says 'It is the very self-conceit'. Therefore the foe flourishes from pride; is of the nature of erroneous high opinion of oneself; and takes its birth by way of a [wrong] notion of happiness. Thus, [the first] three questions [of Arjuna] are answered. (40-41)

O Dhanañjaya! The same foe is foul and mean It closely observes loopholes [of persons]. It is what has risen from (*or* after) the Rajas. It is of the nature of delusion and is a trouble-maker for mankind.[34] (42)

Sa eṣa etc. It closely observes the loop-holes [of person] by planning: 'With this loop-hole let me destroy both this world and the other world of him'. The same has been said in the discourses on the *Mokṣadharma* (right conduct leading to emancipation) as:

> 'Whatever sacrifice a man of wrath performs, whatever gift he gives, whatever penance he observes, or whatever oblation he offers – Vaivasvata (god of death) snatches away all of his; the exertion of the man of wrath is in vain.' (MB *Śānti* Ch. 288, verse 27)

What has risen from (or after) the Rajas: i.e., what is of the nature of the Tamas. (42)

As the fire is concealed by smoke and a mirror by dirt, and as the embryo is concealed by membrance-cover, so He is concealed by this (foe). (43)

Dhūmena etc. [The foe's tripple nature viz.], being a mischivous appendage, himself creating mischieves, and being an object of disgust, is explained by the triad of these similes. *He:* the Self. (43)

O son of Kuntī! The knowledge of the wise is concealed by this eternal foe, which looks like a desired one, and which is the fire insatiable. (4)

Āvṛtam etc. *Looks like a desired one:* for it acts when there is desire. It is fire, because it is like fire impossible to satiate For, it burns down both the visible and the invisible results [of righteous actions]. (44)

Its basis is said to be the sense-organs, the mind and the intellect. With these it deludes the embodied by concealing knowledge. (45)

Indriyāṇi etc. In the beginning, it stands on the sense organs at work. For example, when an enemy is sighted with eyes, he generates wrath about himself at the very place of the perceiver's sense-organ, then in the mind[35] i.e., fancy, then in the intellect, i.e., resolve; and producing delusion in this way, it destroys knowledge. (45)

[The Lord] speaks of the means for avoiding this foe as:

Therefore, O best among the Bharatas, by controlling completely the sense-organs in the beginning [itself], you must avoid this sinful one, destroying the knowledge-action. (46)

Tasmāt etc. Therefore at the beginning [itself] one must control the sense-organs, i.e., one must not allow wrath, etc., in the sense-organs at first[36] Because it destroys knowledge, i.e., the knowledge of the Brahman and action, i.e., the action absorbed in the Bhagavat, therefore avoid the sinful wrath.

Or the passage *jñāna-vijñāna-nāśana* may be an adverb [modifying the verb 'must avoid'] meaning 'by destroying it i.e., by keeping it off by means of knowledge (thought) i.e., by means of the mind and by means of superior knowledge (superior thought) i.e., by means of the intellect.' The intention is this: One must not allow, in the fancy, [the wrath] risen in the sense-organs, and must not make any resolve about [the foe], fancied. (46)

The logic in this regard (in the above means) [the Lord] explains in a couple of verses:

Different are the sense-organs [from their objects], they say; from the sense-organs different is the mind; from the mind too the intellect is different;[37] what is different from the intellect is That (Self). (47)

Thus being conscious: 'That is different from the intellect'; and steadying the self with the Self; kill the foe that is of the form of desire and that is hard to approach. (48)

Thus ends the THIRD CHAPTER in the Holy *Bhagavadgītā*

Indriyāṇi etc. *Evam* etc. 'Because the sense-organs are different from the sense-objects that indicate the foe [in question]; from them the mind is different; from that too different is the intellect; what is intrinsically different from the intellect also is the Self; so due to wrath, risen at the sense-organs, how can there be a disturbance in the mind, in the intellect or in the Self?' Let one contemplate in this manner. This is what is meant here.

This is the intention of the experts of the Rahasya [literature]: The Supreme I-consciousness[38] viz., the awareness 'All I am', which remains beyond the intellect, and the essence of which allows no difference — that is indeed the highest identity. Therefore no frustration (*or* cut) can be for That which is complete all around; hence wrath etc., do not rise [in It]. Therefore, taking hold of the Supreme Energy which in essence is Consciousness, you must slay the foe, the wrath which is ignorance in essence. (47–48)

MAY THERE BE HAPPINESS TO ALL!

Here is the Catch-verse:

What do the mental confusions do for him who contemplates wealth, wife and the body as different [from the Self]?

Thus ends the THIRD CHAPTER in the Holy
Gitārthasaṅgraha written by the illustrious venerable *rājānaka*
Abhinavagupta, the best among the illustrious
great teachers of the Māheśvaras.

Notes

1. *Emancipation:* Cf. श्रेयः, अपवर्गलक्षणमभ्युदयम् – Rk.

2. *Declared to be one:* See the gloss under the text.

3. *Knowledge and action:* Here the reference is to the Supreme Consciousness which is, according to the Pratyabhijñā school, *Prakāśavimarśamaya*. See blow.

4. *Perpetual motion:* According to the Śaiva Absolutists, the Supreme Self is *Prakāśavimarśamaya* i.e., It is of the nature of Self-revelation and of Self-Consciousness, full of knowledge and action, which cause the world process. This Consciousness has infinite powers and Soverign Freedom *(svātantrya)* to manifest the world. Cf.

> चितिः स्वतन्त्रा विश्वसिद्धिहेतुः – PH, 1.
>
> 'The absolutely independent Consciousness-power is the cause of the process of the Universe'.

This power of freedom 'is known under various names such as perfect egoity, energy, *spanda* etc.' (L.N. Sharma, p. 218). Hence the body, organ of speech and mind, being manifestations of this Spanda-śakti would be acting on their own accord, eventhough the indivdual may outwardly appear to have not commenced any action.

5. *Yajñārtha:* Here Ag has obviously taken this as a synonym of *kratvartha*, which, as defined by the Pūrvamīmāṃsakas, denotes that action which is known only from the scriptures and not from any other sources, and which is different from the *puruṣārtha* or action for personal ending i.e., an action undertaken for joy. Cf.

> क्रत्वर्थो हि शास्त्रादवगम्यते, नान्यथा। अविभक्तो हि पुरुषार्थः प्रीत्या। यो यः प्रीतिसाधनः स पुरुषार्थः, पुरुषार्थे लक्षिते तद्विपरीतः क्रत्वर्थः – *ŚB* IV, i, 2.

Hence *yajñārtha* may rightly be taken to mean 'an action to be necessarily performed without one's own choice or desire'. That is why the Bhagavat says मुक्तसंगः समाचर. Perhaps Ag. is totally unique in offering this sort of explanation for the expression, and probably he takes यज्ञार्थं in the figurative sense यज्ञार्थमिव (क्रत्वर्थमिव) यज्ञार्थम्.

Further the word *kratu* is explained by the Mīmāṁsakas as क्रतुशब्दोऽत्र स्वयमप्रार्थितपरः (*Bhāṭṭadīpikā*, IV, i, 2). Therefore *Yajña*, a synonym of *kratu* may also technically mean 'action-with-no-choice', i.e. 'a necessary action'. Thus *Yajña* may denote 'sacrifice', 'necessary action'. Ag. has chosen this way of explanation because he intends to universalise the doctrine of Karmayoga and not to confine it to the first three castes of the Hindu Society, as done by other commentators. Hence in the next verse सहयज्ञाः etc., the word प्रजाः may be taken to stand for all persons without exception and यज्ञाः in the sense 'necessary actions' and not in the sense of Vedic sacrifice alone. Cf.

> अत्र यज्ञग्रहणम् आवश्यककर्मोपलक्षणार्थम् – Veṅkaṭanātha's *Brahmānandagiri*, under Gītā III, 10.

6. *Does not yield* etc, I.e. It does not yield any fruit for the enjoyment of the performer.

7. *Deities*: Here Ag. takes *devāḥ* in the verbal sense (दिव् 'to play') and understands the word in the sense of deities presiding over the senses. Cf.

> देवाः दीव्यतेर्द्योतनार्थस्य शास्त्रोद्भासिता इन्द्रियवृत्तयः – Śaṅkara under *Ch. U*, I, ii, 1.

And

> देवाश्च देहाश्रया चक्षुरादिकरणस्थाः – Śaṅkara, under *Mu. U.* III, ii, 7.

8. *Rahasyaśāstra*: Has Ag.'s mind in this context been influenced by the concept the *Dūtīyāga* which is enjoined in the secret literature of the Kaula system of Kashmir Śaivism as a means to the realisation of the Supreme Reality? For details see K.C Pandey, *op. cit.* p. 623.

9. *When they are at work*: i.e. when they are receiving sense objects in sacrifice. This seems to indicate that Ag. takes *iṣṭān* of the text in the sense of 'sacrificed' and not in the sense of 'desired' as some commentators do.

10. *A man of deluded action*: Or 'a man who acts stealthily', if the reading गूढाचारः is accepted.

11. *Subsidiary*: Cf. the Mīmāṃsakas' observations:

> स्वतन्त्रफलवत्तया अश्रुतत्वम् अङ्गत्वम्
>
> 'That is subsidiary for which no purpose has been prescribed independently';

And

> फलवत्सन्निधावफलं तदङ्गम्

'That which has no purpose of its own and is found in the proximity of what has a purpose, is the subsidiary of that [having a purpose].'

12. *Annāt* etc. The explanation of Ag. on these two verses is highly technical and mystic and at the same time it is too brief. Hence, each word here requires careful attention. Let us try to understand Ag. here as far as we can.

Ag. does not specifically say, what he means by 'food (*anna*)'. Yet his description of *anna* as अविभागभोग्यस्वभावम् is clear enough to indicate that he has in mind only the Prakṛti-tattva otherwise known as Pradhāna which is the first of the objective manifestations. अद्यते इत्यन्नम् lit. meaning 'the object which is being enjoyed' Here it is good's to see Ag's. description of Prakṛti elsewhere.

एवं संवेद्यमात्रं यत् सुखदुःखविमोहतः ।
भोक्ष्यते यत् ततः प्रोक्तं तत्साम्यात्मकमादितः ॥ – *TA*, IX, 220–221.

[सुखदुःखविमोहात्मकतया भोक्ष्यते इत्यर्थः । साम्यात्मकम्, अविभागरूपम् .]

Cf also :

..... अन्नम् अद्यते भुज्यते इत्यन्नम्, अव्याकृतं साधारणं कारणम्......
ततश्चाव्याकृतात् व्यचिकीर्षितावस्थात् अन्नात् – Śaṅkara, under *Mu. U*, I, i, 8.

Thus it would appear that Ag. may be well justified in taking *anna* in the sense of the prime object of enjoyment viz , Prakṛti, instead in the sense of mere food as has been done by other commentators. Though the Sāṅkhya conception of Prakṛti is different from that of Śaiva Absolutists, both agree to say that it is the undifferentiated state of the three Strands and it is prime cause of all that are born.

13. *Māyā* etc Māyā is the first manifestation of the impure creation and it split the unity of the Universal Self; and this Māyā is the most distinctive power of the Universal Self. Cf.

माया च नाम देवस्य शक्तिरव्यतिरेकिणी । भेदावभासस्वातन्त्र्यं ....*TA*, IX, 149–50.

Vidyā is a *tattva* that delimits the omniscience of the Universal Consciousness. Cf.

......किंचिज्ज्ञत्वात्मिकां विदम् । बुद्धिं पश्यति सा विद्या...*TA*, IX, 192.

Kāla is a *tattva* that creates a time limit to the *kartṛtva* of the Universal Consciousness. Cf.

कार्मविच्छेदि कर्तृत्वं कालोऽवश्यं कलिष्यति – ibid. 202.

And

कर्तृत्वम् 'अकरवं, करोमि, करिष्यामि' इति प्रतीत्यन्यथानुपपत्त्या कालेनापि कलितम् – Jayaratha thereon.

The Vidyā and the Kāla together with other three *tattvas* named Kalā, Rāga and Niyati are said to be the five *kañcukas* or coverings of the Māyā to obscure the Universal Self. So, the Kalā, Rāga and Niyati are obviously meant by *ādi* of *Kālādi* in the commentary. Because the Māyā and its coverings viz., the other five *tattvas* mentioned above are the causes of the *anna* i.e., the Prakṛti, according to the Śaiva Absolutists, their names can figuratively somehow (कथंचित्) denote their product viz., *anna* i.e., Prakṛti. Just as *silver* denotes the coin made of silver, so also the term *anna* may literally denote Prakṛti, and figuratively, the said six *tattvas* viz., the Māyā etc., — thus seven *tattvas* in total.

Similarly *bhūtāni* denotes all that are born of the Prakṛti, viz., the twenty-four *tattvas* starting from the Buddhi, down to the Pṛthivī. Thus अन्नाद्भवन्ति भूतानि as interpreted by Ag. would account for 31 *tattvas* (7+24) of the list of 36 categories of the Pratyabhijñā school. Of them the Māyā and its five coverings are the sixth to the eleventh *tattvas* of the list, Prakṛti is the 13th and all that are born of it are the 14th to 36th.

14. *Rain-cloud*: It is obvious that according to Ag., *parjanya* 'rain-cloud' denotes the individual Soul which is the perceiver and enjoyer of objects. It is the 12th *tattva* in the list of categories [But according to Jayaratha, It is the 25th. Cf पंचविंशं पुंस्तत्त्वमित्युच्यते under *TA*, IX, 205.] and It is known by other names *Pumān*, *Aṇu*, *Pudgala*.

The 'coverings of Māyā' are of course attributes of the enjoyer, the individual Soul. Yet Ag. here clubs them with *anna* the enjoyable For, in the classification of categories under two heads viz., the enjoyable and the enjoyer, the 'coverings' may have to be put under the former head. Cf.

भोक्तृभोग्यभावेन विश्वं तावत् द्विविधम् – Jayaratha under *TA*, VI, 203.

Further, according to the school of Kashmīr Śaivism both the enjoyer and the object of enjoyment are given birth simultaneously by the Kalā *tattva*, as Ag. himself has shown elsewhere :

स्वयमेव हि भोग्यं च भोक्तारं च प्रसूयते । कला.... – *TA*, IX, 215.

Hence Ag. explains पर्जन्यादन्नसंभवः (lit. 'birth of the object of enjoyment from 'the rain-cloud' i.e., the enjoyer-Self') in the sense of 'the state of being object of enjoyment gains its existence depending on the enjoyer.'

Further Ag. has not made it clear how *parjanya*, almost invariably used in other places to mean 'the rain-cloud' can be used to mean the *bhoktā* 'the enjoyer-Soul'. However we may suggest this: It is well-known that all that are enjoyed owe their existence, as objects of enjoyment, to the rain-cloud, as well as to the enjoyer-Soul. So *parjanya* can denote figuratively what behaves like the rain-cloud i.e., the Soul (पर्जन्य इव पर्जन्यः । Cf. सिंहः in the well-known example सिंहो माणवकः). Further, *parjanya*, derived either from the root पृष् 'to make wet' or from the root पॄ 'to fill up', may also literally mean 'what nourishes all *or* fills up everything.' Indeed in the act of copulation, *bhoktā* is he who wets; the Vedic metaphor too calls the sky (that wets) 'the father' and the earth (that gets wet) 'the mother'. *TB*, III, vii, 5. 4-5.

Of course according to the Spanda school, the enjoyer stands everywhere and always in the form of the object of enjoyment: भोक्तैव भोग्यभावेन सदा सर्वत्र संस्थितः – *SK*. II, 4. Yet, in view of the artificial difference created by the Māyā, object is said to depend on the enjoyer. Of course, Ag. himself in the *Tantrāloka*, seems to speak of the mutual dependence of the object and the subject of enjoyment:

...............अवियुक्तं परस्परम् ।
भोक्तृभोग्यात्मता न स्यात् वियोगाच्च परस्परम् ॥ (IX, 215-16).

Yet, he speaks here the dependence of the enjoyed on the enjoyer, because the latter is known to continue, without a separate object during the deep-sleep, meditation *(samādhi)* and the emancipation stages, as an uninterrupted Consciousness (or awareness). This, he indicates by अविच्छिन्नस्वभावादात्मनः.

15. *Yajña*: For its meaning 'act of enjoying', see Ag.'s gloss under the last verse.

16. *Any and every form*. Cf. सर्वक्रियायोगित्वं क्रियाशक्तिः (quoted in p. 7 in the Introd. to *PH*.)

Again Ag. does not specify which *tattva* he actually means by *Karman*. Yet, its descriptionn by क्रियाशक्तिस्वातन्त्र्य etc., denotes tdat it is the fifth *tattva* known as Sadvidyā or Śuddhavidyā in the Śaiva literature. For, the first five *tattvas* viz., Śiva, Śakti, Sadāśiva, Īśvara and Sadvidyā are said to be characterised by the predominance, respectively of Cit, Ānanda, Icchā, Jñāna and Kriyā Śaktis. Cf.

> चिदानन्देषणाज्ञानक्रियाणां सुस्फुटत्वतः ।
> शिवशक्तिसदेशानविद्याख्यं तत्त्वपञ्चकम् ॥ *TA*, IX, 50–51.

See also Jayaratha thereunder.

17. *Brahman*: It obviously denotes the Supreme Brahman, the first *tattva*, Śiva, ready *(unmukha)* for world-process. The description of It as अनवच्छिन्नानन्तस्वातंत्र्यपूर्ण etc. or अवच्छिन्नानन्त etc. may be compared with

> तथा हि स्वस्वतन्त्रत्वपरिपूर्णतया विभुः ।
> निःसंख्यैर्बहुभी रूपैर्भात्यवच्छेदवर्जनात् ॥ *TA*, VI, 52–53.

and with

> स्वस्वतन्त्रमाहात्म्यात्.........विच्छिन्नै रूपैः स्वात्मनि अवच्छेदं वर्जयित्वा भाति. — Jayaratha thereunder.

Because, without the Second or the Śakti *tattva* characterised by Ānanda, this readiness *(aunmukhya)* is not possible, this *tattva* is to be assumed to have been virtually mentioned. Possibly the Ānanda aspect of this *tattva* is suggested by *samucchalat* 'that which skips high', as skipping high indicates delight or Ānanda. Cf. also आनन्दोच्छलिता शक्तिः....(Utpaladeva, as quoted in the *PH*, Eng Introd. p. 10).

Maheśvara is the fourth *tattva*. Though the third or the Sadāśiva *tattva*, is not mentioned, we may assume that it had been virtually indicated or mentioned originally. For, there is not much difference between these two *tattvas* and it is this third *tattva* that connects, as Ag. has himself shown in the *Tantrāloka*, the Śakti and the Īśvara *tattvas*. The word *ucchalad* in our text is actually an adjective of Sadāśiva and Īśvara and indicates their *aunmukhya* and Śakti aspect that leads to manifestation of the Sadvidyā *tattva*, mentioned last.

> Cf. ....यथा बहिरौन्मुख्येन व्यापारः शक्तितत्त्वं, तथा सदाशिवशिवयोरपि सद्विद्यातत्त्वमिति. ...Jayaratha under *TA*, VI, 51.

For further analysis of the text of the commentary, see notes thereunder.

18. *The pure Supreme Conciousness .... calmed down*: *Akṣara* has been taken naturally by Ag. to denote what is beyond and higher than the

Thirty-six *tattvas* starting from the Śiva to the Earth. This stand of Ag. may be due to the influence of the Kaula system. (See K.C. Pandey op. cit. pp. 334-35). For, the teachers of the Pratyabhijñā school, like Utpaladeva, admit only 36 *tattvas*. The said 37th *tattva* is called Anuttara in the Kaula system. This name *Anuttara* has been taken by Ag. himself to denote that *tattva*, that state of Consciousness, beyond and superior to which there is nothing; with regard to which there can be neither a question nor an answer; which bears the names Parā, Paripūrṇā and Parabhairava-Saṃvit; and in which Śakti too loses Itself. Cf.

> अनुत्तरमिति – न विद्यते उत्तरमधिकं यतः . . . यथा हि तत्त्वान्तराणि षट्त्रिंशत् अनाश्रितशिवपर्यन्तानि परभैरवबोधानुप्रवेशासादिततथाभावसिद्धीनि संविदमधिक्रयन्ति, नैवं परा परिपूर्णा परभैरवसंवित्; तस्याः सदा स्वयमनर्गलानपेक्षप्रथाचमत्कारसारत्वात्। तथा न विद्यते उत्तरं प्रश्नप्रतिवचनरूपं यत्र – Ag.'s *Vivaraṇa* on the *PT*, verse 1.

Further the syllable 'A' is believed to represent this transcendental Anuttara (ibid., p. 20; K.C. Pandeya op. cit., p. 643). Hence *akṣara* of the present Gītā verse may very well denote the Anuttara. Cf. अक्षराणामकारोऽस्मि (Gītā, X, 33).

19. *Three spokes*: Viz., the *Parjanya*, the *anna* and the *bhūtas*, going downward.

20. *Other three spokes*: Viz. the *karman*, the *Brahman*, and the *Akṣara* going upward. Thus the idea of wheel or *carkā* has been brought out beautifully—and successfully too—more successfully than in any other well-known commentaries on the Gītā. Because the world process is a never ending one, the wheel of *carka* rotates on continuously for ever. It may be noted that in the said rotating wheel, while the stage of dissolusion into the Anuttara is being reached with reference to a particular wolrd already created, then with reference to the next world, to be created, there is automatically in the wheel, the stage of emanation into the Śiva- Śakti etc. down to the Bhūtas of the world. Cf.

> शिवादेः क्षित्यन्तस्याशेषस्य तत्त्वग्रामस्य प्राक्सृष्टस्य संहर्तृरूपा या विशेषभूः असावेव उद्भविष्यद्दशापेक्षया स्रष्टृरूपोन्मेषभूमिः; तथा विश्वनिमेषभूः चिद्घना उन्मेषसारा निमज्जनभूमिरपि विश्वोन्मेषरूपा – Kṣemarāja under the *Spk*. I, 1.

It may be noted that the three spokes of the *saṃsāra* viz., the *anna*, the *bhūta* and the *parjanya* are already known from other *darśanas* like that of the Sāṅkhyas, while the other three spokes viz. the *karman*, the *brahman* and *akṣara*, and again the axil *yajña*, as understood here, are known only from the Kaula system of Kashmir.

21. The complete verse in Manu runs as :

अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते ।
आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः ॥ *Manu.* III, 76.

Also Cf.

यज्ञादिकेषु तद्वृष्टौ सौषधीष्वेव ताः पुनः ।
वीर्यं तच्च प्रजास्वेवं.. ....*TA*, III, 231.

22. *The knowledge:* So, it is obvious that these commentators take *brahman* of the verse as a synonym of *jñāna* 'knowledge'. Indeed the Brahman, if identical with the Supreme, is the very knowledge itself; and if it is identical with the Vedic literature, then it is a source of all knowledge.

The commentators quoted by Ag. here seem to belong to the schools of Śaṅkara or Bhāskara, more probably the former as the quotation may indicate. However both these teachers take Brahman in the sense of '*Veda*'.

23. *Sparkles of the Self:* So, these commentators concur with Ag., in taking *parjanya* in the sense of *ātman*, 'the Self'.

24. *By enjoying sense objects:* This is the explanation of यज्ञात् भवति पर्जन्यः . As with Ag. so with these commentators too *yajna* seems to mean 'the act of enjoying sense-objects'.

25. *Action :* I.e. the necessary action of enjoying objects.

26. The Prakṛti is the first objective manifestation, according to the Śaiva Absolutists, and it represents the equilibrium of the three Strands viz., the Sattva, the Rajas and the Tamas.

27. *Their respective purposes :* Cf. गुणाः सत्त्वादयः गुणार्थे स्वप्रयोजने – Rk.

28. *Free from* etc. Cf. निराशीः, आशीर्भ्यः प्रार्थनाभ्यो निष्क्रान्तः......निर्ममः, ममेदमिति....प्रतिपत्तेः निष्क्रान्तः – Rk.

29. *His own Prakṛti* : As in the case of the Sāṅkhya system, so in the case of the Trika system too, the Prakṛti exists in a state of equilibrium of Its Strands. But, there is a basic difference between these systems regarding the conception of the Prakṛti. For, while the Sāṅkhyas view the Prakṛti as one and universal for all the Puruṣas, the Śaiva Absolutists believe that each Puruṣa has a separate Prakṛti. Hence the *Gītā* has 'his own Prakṛti'.

30. *There is hardly any difference:* I.e. difference from the activities of the men of worldly life.

31. *Good fortune:* Cf. उदय: राज्यलाभादि: – Rk.

31A. *The wrath alone etc.* From this it would appear that Ág. views *mahāśana* and *mahāpāpman* as adjectives respectively of *kāma* and *krodha.*

32. *Born of delight* etc Dissolve: स्तम्भकृतो यो हर्ष:, तस्मात् समुद्भवतीति स्तम्भहर्षसमुद्भव: ।

33. *The delight... created by that:* It may be noted that the foe in question, though born of a delight (verse 40) is a destroyer of the real delight (verse 41).

34. The words employed in the present verse of the Gītā are suggestive of the penis, which is impure (कलुषी); always unhappy due to (sex) hunger (क्षुधा रौतीति क्षुद्र:); looks for fissure i.e., woman's sexual passage (छिद्रप्रेक्षी); acts after the woman's menstruation (रज:प्रवृत्त:); causes folly (मोहात्मा); and makes fluid on what comes nearby (उप समीपस्थे द्रवति इति उपद्रव:). These words are employed obviously to create a disgust for the foe under description. Cf. also Ag.'s observation under the next verse. However, the style of this verse as well as that of the previous five verses — not found in the Vulgate — seems to be a bit foreign to the Gītā.

35. *The mind etc.:* Cf. the well-known definitions संकल्पविकल्पात्मिकान्त:करणवृत्तिमत् मन: । निश्चयात्मिकान्त:करणवृत्ति: बुद्धि: ।

36. *Sense-organs at first:* I.e. because the sense-organs are the first and existent basis of the foe.

37. *Different:* All famous commentators, including Rk, take the word *para* of these verses in the sense of 'superior' or 'subtler'.

38. This Supreme I-consciousness under description is nothing but the Vimarśa, also called Ahambhāva. Cf:

> विमर्श एव देवस्य शुद्धे ज्ञानक्रिये यत: । *PK,* I, viii, 11.

And

> ......स एव हि अहंभावात्मा विमर्शो देवस्य क्रीडामयस्य शुद्धे पारमार्थिक्यौ ज्ञानक्रिये, प्रकाशरूपता ज्ञानं, तत्रैव स्वातन्त्र्यात्मा विमर्श: क्रिया, विमर्शश्च अन्त:कृतप्रकाश: इति विमर्श एव परावस्थायां ज्ञानक्रिये....सर्वथा विमर्श एव ज्ञानं, स एव च क्रिया इति....Ag. thereunder.

Chapter Four

The Bhagavat said —

This changeless Yoga I had properly taught thus to Vivasvat; Vivasvat correctly told it to Manu; and Manu declared to Ikṣvāku. (1)

Thus the regal sages knew this, received in regular succession. By the passage of long time, this Yoga has been however lost, O scorcher of enemies ! (2)

The self-same ancient Yoga has been taught now by Me to you on the ground that you are My devotee and friend too. This is the highest secret. (3)

Evam etc. upto *uttamam*. Eventhough it has come down by regular succession of teachers, it is lost now. By this [statement] the Bhagavat indicates the rarity (*or* difficulty) and respectability of this knowledge. *You are My devotee and friend too* : You are a devotee having nothing but Me as your final goal and you are a friend too. This 'too' indicates the secondary importance [of the friendship]. Hence, just as in the sentence[1] 'wander begging food [etc]', the importance lies in the act of begging food, but unimportance in the act of bringing the cow; in the same way, in the present case it is devotion towards the teacher that is important and not the friendship also. This is the idea intended here. (1-3)

Arjuna said —

Your birth is later, [while] the birth of Vivasvat is earlier; how am then to understand that You had properly taught [him this] in the beginning ? (4)

Even though he knows the nature of the Lord, Arjuna asks this question in order to publisize it to the world.[2] (4)

The Bhagavat said —

O Arjuna, many births of Mine, as well as of yours have passed. All of them I do know, but you do not, O scorcher of foes! (5)

Though [I am] unborn and the changeless Self; though I am the Lord of [all] beings; yet presiding over My own nature I take birth by My own Trick–of–Illusion. (6)

For, whenever there is a decay of righteousness and the rise of unrighteousness, then, O descendant of Bharata, I send forth (*or* create) that in which the Self is unimportant. (7)

For the protection of the good people, and for the destruction of evil-doers, and for the purpose of firmly establishing righteousness, I take birth in every age. (8)

Whosoever knows thus correctly the divine birth and action of Mine, he, on abandoning the body does not go to rebirth, [but] goes to Me, O Arjuna! (9)

Bahūni etc. upto *Arjuna*. Indeed the Bhagavat is Himself devoid of all bodily connections on account of His having the group of the 'six attributes'[3] in toto. Yet, out of His nature of stabilising [the universe], and out of compassion, He sends forth (*or* creates) that in which the Self is secondary. The meaning is this: He takes hold of a body, in which the Self, with the group of 'six qualities' in full, remains secondary because of Its role as a helper of the body. On account of this, His birth is divine. For, it has been created not by the results of actions, but by His own Trick-of-Illusion, by the highest knowledge of Yoga, and by the energy of Freedom of His own. His action too is divine, as it is incapable of yielding fruits [for Him]. Whosoever knows this truth in this manner i.e., realises in his own Self also in this manner,[4] he necessarily understands the Bhagavat Vāsudeva[5] being. (5-9)

Many persons, who are free from passion, fear and anger; are full of Me; take refuge in Me; and have become pure by the austerity of wisdom – they have come to My being. (10)

Vita-etc. Therefore many persons, who realise in this manner are free from anger etc., because they have [all] their desires completely fulfilled, due to their being full of Me; and who perform actions which are to be performed and which do not yield any fruit [for them] -they have attained My own nature. (10)

For —

The way in which men resort to Me, in the same way I favour them. O son of Pṛthā, all sorts of men follow the path of Mine. (11)

Those, who are desirous of success of their actions, perform sacrifices intending the deities. For, the success born of [ritualistic] actions is quick in the world of men. (12)

Ye yathā etc. and *Kāṅkṣantaḥ* etc. Different persons with different forms in their mind take refuge in Me Assuming the same[respective] forms for[them I favour them. Only in this manner, those who are full of Me and those who are not so—all just follow My path. For [even the performance of sacrifices] Jyotiṣṭoma and so on, is not a different path; that is also My own will of that nature. Indeed it is going to be declared [by the Lord] as 'the four-fold caste-structure has been created by Me'.

Some one says: The Present Tense *(anuvarttante)* is in the sense of Potential. Just as in the sentence 'They take hold of the group of sixteen in the Atirātra [sacrifice]',[6] the expression 'They take hold of' means 'They should take hold of' in the same way in the present sentence too 'they follow', means 'they should follow'.

The success [of the action] viz., the enjoyment and emancipation is [achieved] here alone in this world of men and not anywhere else. (11–12)

The four–fold caste–structure has been created by Me, according to the division of [their respective] qualities and actions. Though I am the creator of this, know Me as a changeless non–creator. (13)

Actions do not stain Me; nor do I have a desire for the fruits [of actions] also. Whosoever comprehends Me as such, he is not bound by actions. (14)

Cātur–varṇyam etc. *Na mām* etc. How can there be taint of actions in Me Who remain like the ether? The comparison with ether is due to the absence of desire [in both]. *As such* etc.: whosoever, with this sort of thought, takes refuge in the Bhagavat i.e. contemplates everywhere at all times on the Bliss–dense Supreme Lord as 'There exists nothing other than Vāsudeva [the Absolute]' – for him can there be any bondage by actions? (13–14)

Realizing in this fashion, action had been undertaken also by ancient seekers of salvation. Hence, you too should perform, by all means, the more ancient action that had been performed by the ancients. (15)

Evam etc. Therefore being purified by this [sort of] conviction you too should perform actions that are to be necessarily performed. (15)

But, if it is said that success would result just from the non-performance of action, that is not correct. For —

Even the wise are perplexed about what is action and what is non-action; I shall properly teach you the action, by knowing which you shall be freed from evil. (16)

Something has got to be understood of [good] action also; and something is to be understood of the wrong action; and something is to be understood of non-action. Difficult is to comprehend the way of action. (17)

Kiṃ karma etc. *Karmaṇaḥ* etc. The classification of [good] action and non-action is difficult to comprehend. That is to say there is bad action even among the action that has been ordained [in the scriptures], just as the animal-slaughter in the [pious] Agniṣṭoma sacrifice.[7] Again, even in the midst of action, that goes against [the scripture], there is auspicious action; for example there is an end for the trouble of the people in the act of killing a murderous animal. Even in the case of non-performance of action, there do exist [both] the auspicious and inauspicious acts; for there will be necessarily [some] acts performed by the sense of speech and by the mind as they are difficult to avoid without wisdom. Therefore on account of its mysterious nature, even the experts have not properly understood the action as: 'Prosperity would be for us by this [particular] auspicious action; and emancipation would be for us by that [particular] non-undertaking of [certain] actions'. Therefore, it is the fire of wisdom taught in the sequel, that alone is capable of positively burning down the fuel of all the auspicious and inauspicious actions; and hence that is to be sought after as a refuge. This is what is intended by the Bhagavat. (16-17)

In order to clarify the same, [the Lord] says —

He, who finds non-action in the action, and action in the non-action, is an intelligent one, among men;

and is said to be a performer *or* destroyer of all actions. (18)

Karmaṇi etc.: He who finds the actions, [seemingly] of his own, to be non-actions [of his], on account of his being non-performer [of any action], because of his state of total tranquility; and he who recognises the non-actions [of his] i.e., the actions performed by others, as actions being performed by himself (*or* who recognises the non-actions undertaken by others as being undertaken by himself), because of his intrinsic nature of the fully risen state; that person alone is a man of intelligence in the midst of all; and he [alone] performs action fully i.e., in its entirity. Therefore what fruit should be borne for him by what action? This is at the stage of rising.[8] But, at the stage of total tranquility he injures, or cuts all actions. Thus he performs all action or performs no action.[9] This is the secret and sacred knowledge, got by sitting near (by serving) the feet of the preceptors. (18)

Therefore —

He, whose every exertion is devoid of intention for the desirable objects, and whose actions are burnt up by the fire of wisdom — him the wise call a man of learning. (19)

Yasya etc. The actions, performed without intention for the desirable objects, — i.e., the fruits desired for - are burnt up by putting them into the fire of wisdom, the nature of which has been earlier described, and also is to be described in the sequel. (19)

By abandoning attachment for fruits of actions, remaining ever content and depending on nothing, that person, even though he is engaged in action, does not at all perform anything. (20)

Being rid of cravings,[10] having mind and self (body)[11] all controlled, abandoning all sense of possesion, and performing exclusively bodily action, he does not incur any sin. (21)

Tyaktvā etc. *Nirāśīḥ* etc. *Even though he sets upon :* eventhough he is directly exerting in. *Bodily action :* the action which is in the form of activity of the organs for simply maintaining the body, and which is not coloured (desired) so much by the mind and intellect. (20-21)

Remaining contended with the gain brought by chance, transcending the dualities (pairs of opposites), entertaining no jealousy, and remaining equal in success and in failure, he does not get bound, even when he acts. (22)

Yadṛcchā-etc. *He does not get bound even when he acts :* Here *nibadhyate* 'gets bound' is a usage of transitive verb with its object functioning as the subject.[12] [Hence] the meaning is : The Self binds Itself by undertaking the dirt of mental impressions for fruits [of action]. Otherwise[13] [the usage would amount to attribute] freedom of actions to the insentient in binding [the Self] – a proposition which is not a very happy one. (22)

The action gets dissolved completely in the case of the person who undertakes it for the sake of sacrifice; who is rid of attachment and is freed; and who has his mind fixed in wisdom. (23)

Gatasaṅgasya etc. *For sacrifice (yajñāya) :* The singular number is to be construed with the class [*yajñatva*]. [Hence the meaning is] : 'The sacrifices' that are being defined in the sequel.[14] (23)

It has been said 'for the sake of sacrifices etc.' Now their general nature, [the Lord] describes :

The Brahman-oblation that is to be offered to the Brahman, is poured into the Brahman-fire by the Brahman; it is nothing but the Brahman that is to be attained by him whose deep contemplation is the [said] Brahman-action. (24)

Brahmārpaṇam etc. *That is to be offered to the Brahman* (1st) : that, the offering of which is in the Brahman i.e., the reentrance of which is only into That, just from Which it has originated. *The Brahman* (2nd) : That which is the same as the entire universe what we see – this is that very oblation. *Into the Brahman-fire :* into the fire which is the same as the Brahman, the highly tranquil Supreme Consciousness. *By the Brahman :* by one or the other action. *Is poured :* is offered for the augmentation of It's lumination. Hence, a man of Yoga, whose Brahman-action of this sort is itself a deep concentration – by him, the Brahman alone is [a goal] to be attained i.e., to be realised, not anything else; for there is no other thing.

Alternatively [in the verse] the meaning 'by him' brings in, by implication,[15] the meaning 'by whom'. So, the following is the alignment [of words] : The action, in which the Brahman-oblation, intended to be an offering to a deity of the Brahman-nature, has been indeed poured into the Brahman-fire by the sacrificer, identical with the Brahman — that very Brahman-action of this sort is itself a deep contemplation, because it is the means to gain the innate nature of the Self. And what is attained by this Brahman-action-contemplation is the very Brahman Itself and not any other fruit. Indeed it has been maintained [by the Lord] as :

> 'The way in which men resort to Me,
> [in the same way I favour them]'. (IV, 11)

'Those, who have cultivated the nature of performing sacrifice which is nothing but Me, but of the delimited nature – they attain, therefore, the fruit of similar [limited] nature. This is different matter. But, with regard to those who have realised the nature of the sacrifice identical with Me (the Supreme Consciousness), the Unlimited and Complete; how could they be[16] entertaining a craving for a bit of limited fruit ? ' This is the idea here.

Thus, a top secret is furnished by this and by the succeeding verses. That has been also detailed by us (Ag.) — even though our intelligence is limited — as far as our intelligence permits, by not transgressing the instructions of our preceptors. Maybe, for a person without a regular course of the oral tradition [of the system], this looks like a picture painted on the sky and does not appeal to his mind. On that account we should not be blamed.

It has been declared by some,[17] in this context, that [here in this verse] the oblation, the fire and the instruments like *sruk* [used for offering the oblation into the fire in the sacrifice] and also the act [of offering] are all adjectives qualifying the Brahman. This [explanation] deserves to be ignored. For, these commentators have not trodden on the path of the secret tradition. (24)

Certain other men of Yoga are completely devoted to *yajña*, connected with the *devas* and offer that *yajña*, simply as a *yajña*, into the insatiable fire of the Brahman. (25)

Daivam etc. The *Devas* are the sense-organs that are playful.[18] The *yajña*[19] that stands based on them is nothing but the act of receiving objects of their own. Certain persons are thoroughly devoted only to that *yajña*, i.e., they gain the gain of their own Self[20] by examining this *(yajña)* from its root. That is why they are men of Yoga; for, they are absorbed in the Yoga permanently at all stages. Indeed in *Yogin* the suffix *ini*, a synonym of *matup*,[21] here signifies 'perpetual connection'. Further, they (Yogins) pour, as an offering, the self-same *yajña*, above defined, into the Brahman-fire that is insatiable i.e. that cannot be satisfied.[22] Thus [the verse] has been interpreted by some.

However, the Sage (the author of the *Gitā*) does not violate the context.[22A] Hence, that meaning which exists in his heart we shall show: Certain masters of Yoga perform godly sacrifice i.e., sacrifice, consisting of external objects, and intending only deities like Indra etc., of varied forms. Further, with a single conviction that 'It is a Yajña and a thing to be performed', i.e., with no craving for fruit, they offer the same sacrifice, that is being performed, into the Brahman - fire which is insatiable i.e., difficult to satisfy. Thus even those, who perform sacrificial rites with material objects, attain the Supreme Brahman. For, it is going to be declared in the sequel: 'All these persons too have understood sacrifice'[23] (IV, 30 below). The Vedic text also [says]:

> 'The gods offered sacrifice [just] as sacrifice'. (*RV*, I, 164, 50; *TS*, III, v, 11, 5; etc.) (25)

[Yet] others offer the sense-organs like sense-of-hearing and the rest into the fires of [their] restrainer; others offer the objects like sound and the rest into the fires of the sense-organs. (26)

Śrotrādīni etc. But others [offer] the sense-organs into the fires of the restrainer. *Restrainer:*[24] the mind. Its fires are the tongues of flame that are in the form of subdued views of objects and are capable of burning up desires. Into them they offer the sense-organs. Hence, they are the performers of penance-sacrifices. Still others offer objects into the fires of sense-organs that are fully set-ablaze by wisdom and that are capable of burning up the fruits [of actions]. I.e., they seek enjoyment only for destroying the [past] mental impression of differences [between the enjoyer and the objects of enjoyment]. This is the secret and sacred truth. Hence I (Ag.) have myself stated in the *Laghvī Prakriyā*[25] *(the Little Process)* as:

> 'The object of enjoyment does not manifest as different from you, the enjoyer. Because, it is the [process of] enjoyment that itself is the identification (*or* unity) of the enjoyer and the object of enjoyment'.

In the [work] *Spanda* also [it has been said]:

> 'It is the enjoyer himself who remains in all the instances and at all times, in the form of the object of enjoyment'.[26] (26)

Some others offer all actions of their sense-organs and the actions of their life-breath into the fire of Yoga of the self control, set ablaze by wisdom. (27)

[These] are [respectively] the performers of sacrifices with material objects, the performers of sacrifices with penance, and the performers of sacrifices with Yoga. Likewise [there are] yet other ascetics with rigid vows whose sacrifices are the *svādhyāya*-knowledge. (28)

Sarvāṇi etc. *Dravyayajñāḥ* etc. Again all the activities of their sense-organs, the activities of their mind, and the activities of their vital airs, such as issuing through the mouth and nose, driving down the urine etc., other [seekers] establish in the fire of concentration, named Yoga, which is the means for subduing the self i.e., the mind, and which is set ablaze by i.e., to be filled with, knowledge. The idea is this : With their intellect that has completely abandoned all other activities due to their concentration on the object, they receive the object that is being perceived or conceived. That has been stated in the *Śivopaniṣad:* [27]

> 'When the intellect, concentrated on a certain object, not rejected, would not go to another object, at that time the meditation, remaining in the core of the objects, blossoms very much.'[28]

Thus the Yoga-sacrifices are explained. (27-28)

So far the performers of the material-object-sacrifices, the austerity-sacrifices, and the Yoga-sacrifices have been defined. Those, who are the performers of the *svādhyāya*-knowledge-sacrifices are defined now [as] —

[Some sages] offer the *prāṇa* into the *apāna*;. likewise others offer the *apāne* into the *prāṇa*. Having controlled both the courses of the *prāṇa* and *apāna*, the same sages, with their desire fulfilled by the above activities, and with their food restricted, offer the *prāṇas* into *prāṇas*. All these persons know what sacrifices are and have their sins destroyed by sacrifices. (29–30)

Apāne[29] etc. *Apare* etc. *Prāṇa* (1st) : the rising one i.e., the *nāda*[30] which has, as its end, that one where the first syllabic instance of Praṇava dissolves. *Into the apāna :* into what sets down, and is of the nature of entering into the Svānanda.[31] *They offer :* Thus is the *svādhyāya* of the nature of the firmness of the body is described.[32]

What sets down, some [sages] establish on what rises up,[33] so that the pupil's self (mind) may learn the processes of sending out and drawing in [the vital airs]. By [thus] uniting these two,[34] they bestow emancipation on their own Self and on the Self of the pupils; and they, on that account, remain with their mind firmly established on the *svādhyāya*-sacrifice full of Svānanda (i.e., Nijānanda) and Parānanda[35] – a *svādhyāya* of the nature of examining,[36] enlightening, entering and uniting [the *prāṇa* and *apāna*] in their own Self and in the Self of the pupils. That is why the process of filling [the vital air] in has been first mentioned; and the process of emptying the same out at the last.[37] Further, the process of the inward turning of the act of enjoying objects, is suggested by the first quarter of the verse (29), and by the second quarter the act of coming out for enjoying the objects through the process of having the supreme state-of-bodylessness. Therefore, the performers of the sacrifice of wisdom are not[37A] different from the performers of the *svādhyāya*-sacrifice.

The same sages[38] have the desires of their own and of their pupils fulfilled on account of their thorough practice of the said activity;[39] control both the said paths; restrict their food[40] viz., enjoyment of objects; and offer *prāṇas* into the *prāṇas*, i.e., they offer, by means of the quietude at the stage of stopping [the vital air],[41] the rising of all the mental modifications into the splendour of rising waves of Parānanda and Nirānanda.[42] All these persons know the truth (*or* nature) of the sacrifices, starting from the material-sacrifice upto the wisdom-sacrifice; only by that means they have eradicated their sins; that is to say,

they have uprooted the mighty delusion[43] with its roots, made of mental impressions of duality. (29-30)

The eaters of the sacrifice-ordained (*or* sacrificial remnant) nectar, attain the eternal Brahman. [Even] this world is not for a non-sacrificer, how can there be the other? O best of the Kurus! (31)

Yajña-etc. They enjoy the nectar of the Parānanda and the Nirānanda, which is of the nature of relaxing in their own Self and which has been ordained – i.e., brought about – by the sacrifice and which is the remnant of the sacrifice in the form of satisfying [the deities of] their own sense-organs. Yet, remaining as Brahman Itself, they get themselves mixed [in this mundane life] to their heart - content.

Here we refrain [ourselves] from the free talk of clearly disclosing what is highly secret. Further, here a good amount of tasty secret has been kept well hidden. Yet, this becomes an object of [actual] chewing and [thus] becomes the cause for enjoying (realising) what is Real, in the case of those persons whose [bodily and internal] elements have been equalised by the powerful medicines of the tradition learnt from the revered teachers, pleased with service, laden with very assiduous devotion.

In this context other explanations have been offered by [other] commentators. However, let the intellectuals weigh and decide for themselves, those explanations and the etymological interpretations offered by our revered preceptors. So, look! What is the use of the sport of criticising the statements of those commentators? Hence let us stick to only what we have begun with. (31)

Thus, sacrifices of many varieties have been elaborated in the mouth of the Brahman. Know them all as having sprung from actions. By knowing thus you shall be liberated. (32)

Evam etc. All these sacrifices have been detailed in the mouth of i.e., at the entrance to, i.e., as means to [attain], the Brahman. In them there lies the practice of actions as common factor. By knowing in this manner, you too shall attain liberation from bondage. (32)

The speciality here is this :

The sacrifice by knowledge is superior to the sacrifice by material. O son of Pṛthā, scorcher of foes! All actions, leaving no bit, meet their total end in knowledge. (33)

Śreyān etc. The sacrifice, illuminated by knowledge, is much more superior to the sacrifice consisting of materials exclusively. The exclusive nature [of it] is indicated by the suffix *mayaṭ* [in *dravyamaya*]. For, all actions attain their finality in knowledge.[44] (33)

This you should learn [from those, endowed with knowledge], by prostration, by inquiry and by service [all offered to them]; those who are endowed with knowledge and are capable of showing the truth will give you the truth nearby; (34)

By knowing which you shall not get deluded once again in this manner, O son of Pāṇḍu; and by which means you shall see all beings without exception in [your] Self i.e., in Me. (35)

Tat etc. *Yaj=jñātvā* etc. *This :* the knowledge. *By prostration :* by devotion. *By inquiry :* by the consideration of pros and cons, by good reasoning etc. *By service :* by practice. You should learn [this], For, those that are endowed with knowledge i.e., your own different sense-organs, that are exceedingly favoured by consciousness, will point out nearby i.e., will lead the truth to you if you remain practising in the said manner. For this, it has been said that they (sense-organs) are capable of showing the truth i.e., they show nothing but the truth. That has been said :

> 'The Yoga alone is the teacher of Yoga [practice]'[45]

and

> 'On [reaching] that [seeded Yoga][46] [there arises] an insight, truth-bearing' (*YS*, I, 48).

If 'those that are endowed with knowledge' is interpreted to mean[47] 'other wise persons', then it would amount to say that what the Bhagavat Himself had taught is untruth. Or, the purpose of saying in this manner may be to teach a conventional rule: Other persons too should learn from the men of wisdom only by prostration etc., and not by any other means.

The [locatives] *ātmani* 'in your Self' and *mayi* 'in Me' are in the same-case-relàtionship, and they mean 'in your Soul that has attained (realised Its) identity with Me'. *Atho* is an expletive. In order to establish the [total] sameness (identity) of the Absolute with the [individual] Self, a certain characteristic mark[48] [of the two] is mentioned [here]. If the non-sameness (non-identity) [of these two] is intended, then the meanings 'choice' etc., [of *atho*] have no relevance here.[49] (34-35)

Saying that 'the sin also perishes' in the first verse [of following two], in order to clarify the earlier statement 'all actions, leaving no bit, [meet their end in knowledge' – verse 33 above]; indicating, by 'all actions' – in the second verse – that the suggested meaning of 'leaving no bit (verse 33)' is 'not even a bit of mental impressions [of actions] survives'; [the Lord] explains—

Even if you are the highest sinner amongst all sinners, you shall cross over [the ocean of] all the sin just by the boat of knowledge. (36)

Just as the fire, well inflamed, reduces the fuels to ashes, so also the fire of knowledge reduces all actions to ashes. (37)

Api cet etc. *Yathā* etc. The idea is this: One should exert in such a way so that the fire of knowledge remains well fuelled with the knot[50] of firmness of conviction born of practice. (36–37)

In this world there exists no purifier comparable to knowledge. One who becomes perfect in Yoga finds this, on his own accord, in his Self in course of time. (38)

Na hi etc. There exists no purifier similar to the knowledge. The purity of other things is due to the touch of Consciousness and is not intrinsic. This point is not elaborated here for fear of a lengthy discussion. This purifying nature of the knowledge, one would understand for himself on reaching the stage of being perfectly enlightened. (38)

He, who has faith, gains knowledge, if he is solely intending upon it and has his sense-organs well-controlled; having gained the knowledge, he attains, before long, the Peace Supreme. (39)

But he, who is ignorant and has no faith, perishes, with his self (mind) full of doubts. Neither this world nor the other, nor happiness is for a person, who is by nature is full of doubts. (40)

Śraddhāvān etc. *Ajñaḥ* etc. Here the idea of the passage is this: The incoming of faith and the performance of activities intending this [knowledge], both spring up soon no doubt, if one, being a believer, entertains no doubt. Therefore, one should remain being favoured by the preceptors and the scriptures, and not entertaining any doubt.[51] For, the doubt is a destroyer of everything [good]. Indeed a person with doubt knows nothing, because he does not have faith. Hence one should remain without doubt. (39–40)

The subject matter that has been elaborated in this entire chapter is now summarised by a pair of the [following] verses:

O Dhanañjaya! Actions do not bind him who has renounced [all] actions through Yoga; who has cut off his doubts by the sword of knowledge; and who is a master of his own self. (41)

Yoga-etc. Renunciation of actions becomes possible only through Yoga and not otherwise. This has been discussed (earlier) and will be discussed also [in the sequel]. (41)

Because it is so,

Therefore, thus cutting off, by means of knowledge-sword, the doubt that has sprung from ignorance and exists in [your] heart, practise the Yoga! Stand up! O descendant of Bharata! (42)

Thus ends the FOURTH CHAPTER in the
Holy *Bhagavadgītā*.

Tasmāt etc. Cutting asunder the doubt, you must practise, by the said method, the Yoga, the dexterity in action; and then stand up i.e., perform your activities simply with the idea that they are to be performed. (42)

MAY THERE BE HAPPINESS!

Here is the Catch-verse:

Whatever action one performs exclusively following the desire of [the deities of] the sense-organs — by that alone the deities of the sense-organs[52] would be pleased and become bestowers of fortunes [on him].

Thus ends the FOURTH CHAPTER in the Holy
Bhagavadgītārthasaṅgraha, written by the revered *Rājānaka*
Abhinavagupta, the best among the illustrious
great teachers of the Māheśvaras.

Notes

1. *As in the sentence* etc. I.e. in the sentence भिक्षामट गां चानय 'Wander begging for food and bring the cow too'.

2. *Even though he knows* etc. Śaṅkara too – but not Bhāskara – views the present question of Arjuna in the same light. But, in fact Arjuna seems to realise the supreme nature of the Lord only after he actually witnesses His greatness as described in chapters X and XI below.

3. The six attributes are: (1) Omniscience, (2) Contentment, (3) Enlightenment with no beginning, (4) Freedom, (5) Perennial undeminishing Power, and (6) Incomprehensible Energy. Cf.

   सर्वज्ञता तृप्तिरनादिबोधः स्वतन्त्रता नित्यमलुप्तशक्तिः ।
   अचिन्त्यशक्तिश्च विभोर्विधिज्ञाः षडाहुरङ्गानि महेश्वरस्य ॥ – *Vedāntakalpataru* under *Bhāmatī*, Introd. Verse 3.

   And also Cf. स च भगवान् ज्ञानैश्वर्यशक्तिबलवीर्यतेजोभिः सदा संपन्नः – Śaṅkara in Gītā-Introduction.

4. *Realises……manner:* I.e. realises that his birth and action are divine. For, both the embodied Soul and the Absolute are identical. It may be noted that no commentator other than Ag. has succeeded, to this extent, in explaining logically how the knowledge of the Lord's birth and action as divine ones could be the means to attaining the Lord Himself.

5. *Vāsudeva:* 'Supreme Lord'. Cf. वासुः सर्वः अत्र . वसति सर्वत्रासौ वसति इति वा – The *Śabdakalpadruma*, s.v. वासुः .

6. The usually known form of the injunction is अतिरात्रे षोडशिनं गृह्णाति.

7. *Slaughterin……sacrifice:* Cf. दृष्टवदानुश्रविकः स ह्यविशुद्धिक्षयातिशययुक्तः – *SK*, 2.

8. *The stage of rising:* According to the Kashmir school of Śaivism, the Absolute and Its power of creation *(visarga)* constitute a couple (i.e., two stages) – the one in which the Absolute rests and is called *viśrāma* or *praśānta;* and the other which is Its first stir or *aunmukhya*, and is called *udaya* or rising stage. So, if the Absolute Soul is viewed in the former stage, It is the performer of no action and if It is viewed in the latter stage, It is the performer of all actions.

9. *He performs* etc. Dissolve – कृत्स्नं कर्म करोति (डु कृञ् करणे तनादिः) इति, कृन्तति (कृती च्छेदने तुदादिः) इति वा कृत्स्नकर्मकृत्। Elsewhere also Ag. quotes this verse and briefly gives both these meanings as:

कर्मण्यकर्म......कृत्स्नकर्मकृत् ॥ इति सर्वकर्मकर्तृत्वं समस्तकर्मपाशनिकर्तनसामर्थ्यं च etc.

— *IPVV*, under I, v, 3.

Thus there is no necessity to assume that the description of the seer as a performer of all actions is a mere praise. Cf.

समस्तकर्मकृच्च स इति स्तूयते कर्माकर्मणोरितरेतरभेददर्शी – Śaṅkara.

10. *Rid of craving*: Cf. निराशीः, आशीर्भ्यः प्रार्थनाभ्यो निष्क्रान्तः – Rk.

11. *Self, (body)*: Cf. आत्मा, शरीरम् Av.

12. *Transitive verb.........subject*: I.e. in order to denote the marked facility of action.

13. Otherwise निबध्यते is to be taken as a Passive usage in which case it is the action that would be the Agent of the action mentioned by the Verb.

14. *In the sequel*: I.e. not the sacrifice *(yajña)* that has been already spoken of in the last chapter in verses 9-11 and so on.

15. *By implication*. The theory of अर्थाक्षेप or implication of certain word-meaning by another word-meaning is usually attributed to the Prābhākara Mīmāṃsakas. But the Bhāṭṭa Mīmāṃsakas, the Naiyāyikas etc., refute the above view and favour the implication of words only. Yet, they too favour implication of mere word-meaning where it may not lead to any complication. Certainly the implication of the meaning of *yat* by the meaning of *tat*, as stated by Ag. cannot result in any complication. See the *Nyāyasiddhāntamuktāvali* and the *Dinakarī* etc, thereunder (Chowkhamba Ed. 1972) pp. 308–309.

16. *How could they be* etc. Cf.

परिमितबुद्धित्वेन हि कर्मोचितभाविदेहभावनया ।
संकुचिता चितिरेतद्देहध्वंसे तथा भवति ॥

... ...

दिक्कालकलनविकलं ध्रुवमव्ययमीश्वरं सुपरिपूर्णम् ।

... ...

सृष्ट्यादिविधिसुवेधसमात्मानं शिवमयं विबुध्येत ।
कथमिव संसारी स्यात्.........*PS*, 61, 65-66.

17. *By some:* While Ag. seems to view that in the present verse the Yogin's action is described by employing a metaphor of the Vedic sacrifices, the commentators referred to by Ag. appear to take the verse to contain an instruction regarding how a wise man should view the different accessories of the Vedic sacrifices. If this is true, then we may believe that these commentators perhaps belong to the same school of thinkers whose view is referred to by Śaṅkara as:

> अत्र केचिदाहुः – यत् ब्रह्म तत् अर्पणादीनि; ब्रह्मैव किल अर्पणादिना पंचविधेन कारकात्मना व्यवस्थितं सत् कर्म करोति etc.

Ānandagiri calls these thinkers as *svayūthyas* or those belonging to a certain school of Advaitins. And the theory in question is of that school to which Bhāskara belonged.

18. *Playful:* Deva is from the root दिव् 'to play'. Cf. देवस्य क्रीडामयस्य in the *IPV*, I, viii, 11. See also above Ch. III, note 7.

19. *Yajña:* Here root यज्, from which यज्ञ is to be derived, is taken in the sense 'to have proper relation [with objects]'. Cf. यज देवपूजा-संगतिकरणयजनदानेषु – Pāṇini, *Dhātupāṭha*, No. 1002. See. Ag.'s commentary under III, 11 ff., for Ag.'s own interpretation of *dēva* and *yajña* in these senses.

20. *They gain...Self:* Because the root अस means 'to exist', आसते seems to be taken in the sense of सत्ताश्रया: i.e. स्वात्मलाभं लभन्ते.

21. *Matub...signifies* etc Cf.

> भूमनिन्दाप्रशंसासु नित्ययोगेऽतिशायने ।
> संसर्गेऽस्तिविवक्षायां भवन्ति मतुबादयः ॥

— See the *Kāśikā* under *PA*, V, ii, 94.

22. *That cannot be satisfied.* This meaning seems to be got from *apare* of the text. *Para*, usually derived from the root *pṛ* 'to fill up' may mean 'fulfilment' or 'satisfaction'. Dissolve: न परः यस्य तस्मिन्.

22A. For a discussion on this theory see Introduction.

23. *It is going to be declared* etc. Perhaps this is the reason why Ag. does not favour the former interpretation in the present context. i.e., the interpretations of *yajña, deva* etc., which he had himself suggested earlier under III, 11 ff.

24. *Restrainer:* The etymology intended here is: संयमयति इन्द्रियाणि इति संयमः, मनः ।

25. *Laghvī Prakriyā:* K.C. Pandey includes this work in the list of Ag.'s works known only from references (op. cit, p. 39, no. 10). Possibly the *Gītārthasaṅgraha* is the only work known to refer to this *Laghvī Prakriyā*.

26. It is the second half of a verse from the *Spandakārikā* (II, 4). The first half runs:

    तस्माच्छब्दार्थचिन्तासु न साऽवस्था न या शिवः ।

27. *Śivopaniṣad:* The verse quoted by Ag. here is found in the Tantra work generally known as *Vijñānabhairava*. It had perhaps another name *Śivopaniṣad* as Ag. seems to suggest. Or, the *Vijñānabhairava* itself has taken the verse from an earlier work called *Śivopaniṣad*.

28. *When......very much:* While rendering this quotation in this manner we feel compelled by the context in which Ag. has quoted it. However, it is to be confessed that the verse, taken from the *Vijñānabhairava* (verse 62), seems to require a different rendering in the context in which it occurs in that work immediately after

    उभयोर्भावयोर्ज्ञाने ध्यात्वा मध्यं समाश्रयेत् ।
    युगपच्च द्वयं त्यक्त्वा मध्ये तत्त्वं प्रकाशते ॥ ६१ ॥

    Further, in the verse भावे etc., quoted by Ag. as published in the *Vijñānabhairava*, we find न्यक्ते or अव्यक्ते in the place of अत्यक्ते; and the commentator takes *nyakte* as a Vedic usage (छान्दसः प्रयोगः) and renders it as अन्तर्हिते अदृष्टे 'hidden', 'unseen' and treats it as a synonym of अव्यक्ते.

29. *Apāne* etc. The gloss of Ag. on these two verses is highly technical and contains many expressions, all with hidden meaning. In order to understand what Ag. has got to say here it is good to bear in mind the following facts: In the Fifth *Āhnika* of the *Tantrāloka*, Ag. deals with a certain path to realisation which he calls *Āṇavopāya*.

    आणवेन विधिना परधाम
    प्रेप्सतामथ निरूप्यत एतत् ॥ १ ॥

    In this path, the intellect, the vital air and the physical body—though all the three are the pseudo perceivers—are made use of, for Self-realisation on the ground that it is there that we find the Reality, the Self, shining.

    तत्र बुद्धौ तथा प्राणे देहे चापि प्रमातरि ।
    अपारमार्थिकेऽप्यस्मिन् परमार्थः प्रकाशते ॥ 7 ॥

By discarding the insentient aspect in all the three, the seeker may become one with the Reality.

> बुद्धौ प्राणे तथा देहे देशे या जडता स्थिता ।
> तां तिरोधाय मेधावी संविद्रश्मिमयो भवेत् ॥

— quoted by Jayaratha under *TA*, V, 10-11.

Of these three, the body is useful as it keeps up the sense-organs, the objects and the vital airs together as a single unit, which is the characteristic mark of the embodied Soul.

> शरीरस्याक्षविषयैतत्पिण्डत्वेन संस्थितिः ॥ 19 ॥

The intellect is of the nature of contemplation and the five modifications of the vital air constitute 'Utterance'. For example, the very act 'living' itself constitutes the supreme 'Utterance' in the case of the first of the five airs (viz. Prāṇa).

> बुद्धिर्ध्यानमयी तत्र प्राण उच्चारणात्मकः ॥ 17 ॥
> उच्चारणं च प्राणाद्या व्यानान्ताः पंच वृत्तयः ।
> आद्या तु प्राणनाभिख्या परोच्चारात्मिका भवेत् ॥ 18 ॥

[प्राणनाभिख्या, आन्तरोद्योगरूपा जीवनापरपर्याया प्राणनमात्रस्वभावा]

Further Ag. describes the contemplation as the real or direct path to realisation.

> तत्र ध्यानमयं तावदनुत्तरमिहोच्यते ॥ 19 ॥

[अनुत्तरं पारमार्थिकम्]

After dealing with the details of this contemplation (verses 20–42) Ag. gives the five functions of the vital air as a means to the realisation of the Anuttara stage:

> अथ प्राणस्य या वृत्तिः प्राणनाद्या निरूपिता ।
> तदुपायतया ब्रूमोऽनुत्तरप्रविकासनम् ॥ 43 ॥

Ag. also gives the details of seven stages of experiencing Bliss that are possible to attain by means of 'utterances' of the different aspects of the vital air. They are (1) Nijānanda, (2) Nirānanda, (3) Parānanda, (4) Brahmānanda, (5) Mahānanda, (6) Cidānanda, and (7) Jagadānanda. For our present purpose here, it is enough if we understand a little about the first three that are connected with the *prāṇa* and *apāna* which are the concern of the Gītā verse under study.

The Nijānanda is the Bliss of the Self – called Pramātā – in which all objects are absent *(śūnya)* i.e., which is to be dissociated from all objects. Experiencing this Nijānanda at his heart, the seeker should contemplate on the Nirānanda. The Nirānanda is that stage of the Bliss which is reached due to the experience of extrovert from the Self, while letting out the vital air, called Pramāṇa. This process Ag. calls *prāṇodaya* 'rising up of the vital air', on the ground that it rises up from the heart, during the process, upto what is called Dvādaśānta 'the distance of twelve-fingures'.

The Parānanda is that stage where the Bliss is experienced due to the experience of objects as aspects of the Self. The seeker, being established in the Apāna aspect – called Prameya – of the vital air, should contemplate on this Parānanda; and he should remain there in the Parānanda, being content with the enjoyment of objects and being illuminated by the moon of the air Apāna. This he should do while filling up the heart with air from the said Dvādaśānta :

> निजानन्दे प्रमातंशमात्रे हृदि पुरा स्थितः ।
> शून्यतामात्रविश्रान्तेर्निरानन्दं विभावयेत् ॥ 44 ॥
> प्राणोदये प्रमेये तु परानन्दं विभावयेत् ।
> तत्रानन्तप्रमेयांशपूरणापानवृत्तितः ॥ 45 ॥
> परानन्दगतिस्तिष्ठेत् अपानशशिशोभितः ॥ etc.

[संविदेकात्मनि शून्यतामात्रे, विश्रान्तिमाश्रित्य प्राणाद्युदयविश्रामधामनि हृदि विषये, निजः निरुपाधित्वात् स्वभावभूतः आनन्दः ......तत्र......अवस्थितः सन् ....प्रमाणात्मनः प्राणस्य हृदयात् द्वादशान्तं रेचकक्रमेणोदये....निरानन्दं निजात् प्रमातृसंमतादानन्दात् निष्क्रान्तं दशाविशेषं......लक्षयेत्......अपानात्मनि प्रमेये पुनरुदयति, परेण प्रमेयेन कृतम् आनन्दं विभावयेत् । .....तस्यां प्रमेयोदयदशायाम् असौ परानन्दनिष्ठस्तिष्ठेत् ।........यस्मात् अपान एव आप्यायकारितया शशी तेन शोभितः पूरकक्रमेण द्वादशान्तात् हृदयं यावत् तद्दशामधिशयानः इत्यर्थः]

The Aṣṭāṅga Yoga system recognises the concentration on Nāda as a means to attain the Samādhi stage (Cf.नादानुसंधानसमाधिभाजाम् – *HP*, IV, 81).

Elsewhere Ag. tells us that Śiva viz., *A*, followed by Nāda viz., *HA* remains everywhere in the entire universe as father-cum-mother :

> इत्थं नादानुविद्धेन परामर्शस्वभावकः ।
> शिवो मातापितृत्वेन कर्ता विश्वत्र संस्थितः ॥ (*I A*, III, 200–01)

On this Jayaratha glosses नादेन हकारात्मना शक्त्या; and he quotes :

> अकारश्च हकारश्च द्वावेतावेकतः स्थितौ ।
> विभक्तिर्नानयोरस्ति मरुताम्बरयोरिव ॥

Further it is also stated that this *AHA* joined with *Ṃ* – the later called Bindu or Kuṇḍali – constitutes the mystic *AHAM* which denotes the Self and which is the best of all the *mantras* (ibid. 201 ff). This AHAM has been described as the very *Vimarśa* (also known *Pratyavamarśa*) aspect of the Supreme Consciousness :

> या स्वस्वरूपे विश्रान्तिर्विमर्शः सोऽहमित्ययम्
>
> — quoted by Ag. in his *Tattvaviveka* under the *Parātriṃśika*, verse 1. (K.S. No XVIII, 1918, p. 58)
>
> प्रत्यवमर्शात्माऽसौ चितिः
> स्वरसवाहिनी परा वाग्या ।
> आद्यन्तप्रत्याहृत-
> वर्णगणा सत्यहन्ता च ॥
>
> [सती अहन्ता इति च्छेदः] – quoted in the f. n. ibid p. 55.

The course of the vital airs Prāṇa and Apāna, their connection with the heart and the Dvādaśānta and the consequential rise of the mystic *AHAṂ* all are described in the *PH* also (See under the *sūtras* 18-20). All these ideas Ag. tries to compress in a few sentences and this adds to the difficulty in clearly understanding the text.

Certain grammatical points are also involved in Ag.'s explanation. He seems to take *svādhyāya* as consisting of *sva adhi ā aya* (from the root *ay* 'to go') 'coming *or* entering upon the Self'. Similarly he takes *Prāṇa* and *Apāna* in the literal senses *pra ana* and *apa ana* (from the root *an* 'to move') meaning respectively 'one that rises up' and 'one that sets down'. However, by suggesting these etymologies he is not excluding the process of oral teaching by the teacher to the students (गुरुमुखोच्चारणानूच्चारणम्); the vital air that moves upward and the air that moves downward. But the movements meant here are only in between the heart on one hand – where the air is filled in by inhaling – and the Dvādaśānta, mentioned above – where the air is expected to hit. Cf.

> ....आदिकोटिः हृदयम् , अन्तकोटिः द्वादशान्तः ; तयोः प्राणोल्लास-विश्रान्त्यवसरे निभालनम् – *PH*, under *sūtra* 18.

Bearing these remarks in mind let us try to understand what Ag., the mystic, has got to say here.

30. *Nāda* : As we have already seen *nāda* denotes *HA*. *First syllabic instance of Praṇava* etc. Dissolve : प्रणवस्य ओंकारस्य आदिमात्रा आदिभागः ओंकारः लीयते अत्र इति प्रणवादिमात्रालयः अर्धमात्रिको मकारः , यश्च बिन्दुरेखया कुण्डलीशब्दवाच्यया लिख्यते, स अन्तः यस्य तम् ।

31. *Svānanda* etc. Thus the meaning of *svādhyāya* is brought in. Dissolve स्वस्य स्वात्मकस्य आनन्दस्य, अधि अन्तः आ अयः प्रवेशः, स एव आत्मा यस्य तस्मिन् । The expression स्वानन्दान्तः etc. is suggestive of *A*. Cf.

आत्मबीजम् अकारं च स्वान्तो हद्बीजमेव च – the *Uddhārakośa* of Dakṣiṇāmūrti, (Delhi, 1978) V, verse 5.

Here *svānanda* is the same as the *nijānanda* mentioned above. *Sva* is substituted for *nija* in order to bring in the *svādhyāya*-concept. Thus *svādhyāya* at the levels of both the intellect and the vital air is explained.

Thus Ag. seems to take अपाने जुह्वति प्राणम् to mean – 'They utter *HAM* after *A*'.

32. *Firmness of body:* For *piṇḍasthiti* see above. Thus *svādhyāya* is also at the level of body.

33. *What sets down* etc. I.e some sages place the setting *HAM* on rising *A*.

34. *By uniting these two* etc. Thus *MAHA-A* is formed by inverting *AHAM*. The general Tāntric belief is that the creative state is *AHAM* because it starts with *A*, the Self; and the annihilatory state is *MAHA-A* because it ends with *A*, the Self. Cf.

आत्मादिः उत्पत्तिः, प्रलयश्च आत्मान्तः
— Śaṅkara under *BS*, II, iii, 15.

The sages are stated to take recourse to the latter state only to help their students in their effort for emancipation. Further, Ag. seems to bring in here the relation between the teacher and the taught obviously following the generally accepted meaning of *adhyayana* that has been defined as गुरुमुखोच्चारणानूच्चारणम्. Cf.

......केवलं शक्तिप्रधानतया सृष्टिस्वभावाख्यामर्शे 'अहम्' इति;....शक्तिमत्प्रधानतया संहारावेशविमर्शे 'महअ' इति ....
— Ag. under *Parātriṃśikā*, verse (p. 11) 1.

......तस्य विमर्शः पुनरपि अहंभावैकसारः, स पुनः अहंभावो भावप्रत्युपसंहरणमुखेन 'महअ' इत्येतद्रूप एव – Ibid. p. 58.

In this regard the *Mālinīvijayottaratantra* speaks of the method to be followed by a preceptor to initiate a pupil: In order to uplift the pupil spiritually, the preceptor, favouring the pupil, should meditate upon *AHAM* as a source etc. of all and convey the same by reversing the order of the letters i.e. as *MAHA-A* :

शिष्यदेहे च तत्पाशविश्लेषत्वप्रसिद्धये ।
साक्षात्स्वदेहसंस्थोऽहंकर्ताऽनुग्रहकर्मणः ॥

... ...

अहमेव परं तत्त्वं मयि सर्वमिदं जगत् ।
अधिष्ठाता च कर्ता च सर्वस्याहमवस्थितः ॥
... ...
ग्रहणं तस्य कुर्वीत रश्मिमात्रावियोगतः ।
नाडीमार्गेण गत्वा तु हं हुन्मन्त्रपुटीकृतम् ।
... ...
उत्क्षेपणं ततः कुर्यात् तयैवाध्युष्टवर्णया ।

— Ch. XX, verses 49-52, 59, 65.

[अत्रायमभिप्रेतमिव - तस्य शिष्यस्य हम् इत्यक्षरं रश्मिमात्रायाः रश्मेः छवेः हकारस्य उपरि श्रूयमाणायाः मात्रायाः अ-मात्रायाः वियोगं कृत्वा, हुम्मन्त्रेण अकारेण संपुटीकृत्य, – रश्मिमात्रावियोगानन्तरं हकारम् अकारद्वयमध्ये कृत्वेति यावत् – तादृशं मन्त्रं शिष्याय दद्यात् । तादृश्या च तया विद्यया अध्युष्टवर्णया एवम् अ ह अम् इति सार्धवर्णत्रितयवत्या, उत्क्षेपणम् ऊर्ध्वतः क्षेपणं कुर्यात्, अन्ते विद्यमानं वर्णम् अग्रे, आदौ विद्यमानम् अधश्च कुर्यात् । म ह अ इति विपरिणमयेत् इति यावत् ।]

The whole idea is made highly mystic. For, the Kaula system keeps everything secret and declares *MAHA-A* to be all the more secret

......महू-अ इति यत् एतत् गुह्यम् ..

— Ag.'s *Tattvaviveka* under *Parātrimśikā*, verse 1 (op. cit p. 55)

35. For the meaning of the technical term *Parānanda* see above.

36. *Examining* etc. Ag perhaps views that these four acts are suggested respectively by the four constituents *sva adhi ā aya* of *svādhyāya*.

37. *The process of emptying the same out* : By this statement Ag. seems to indicate that the *AHAM* and *MAHA-A* stages of the Tantra are the same as the *pūraka* and *recaka* of the Aṣṭāṅgayoga system. Here in the Gītā too Prāṇa is mentioned first and the word *prāṇa* is also derived from the root *prā* 'to fill'.

Further it may be noted that Ag. says that *recaka* comes last and he does not say that it comes next to *pūraka*. For, there is *kumbhaka* in between. Again when Ag. says that '*pūraka* has been mentioned first', he does not seem to confine himself to the present *Gītā* verse alone. For, *pūraka* precedes the other two even in the Aṣṭāṅgayoga. Cf.

बद्धपद्मासनो योगी प्राणं चन्द्रेण पूरयेत् ।
धारयित्वा यथाशक्ति भूयः सूर्येण रेचयेत् ॥

— *HP*, II, 7.

Of course the *YS* reads

बाह्याभ्यन्तरस्तम्भवृत्तिः ....(II, 50)

denoting an order like *recaka, pūraka* and *kumbhakạ.* But in the light of what we have seen, we may have to think that there too probably *pūraka* is intended to come first, even though the word *bāhya* denoting *recaka* figures as the first member of the Dvandva compound following the grammatical rule अल्पाच्तरम् (*PA*, II, ii, 34).

37A. Ag.'s introduction to the Gītā verses 29–30 and the tenor of his gloss on the same under study clearly suggest this: Ag. wants his reader to understand that the sacrifices concerned with the course of the Prāṇa and the Apāna dealt with in these verses, themselves constitute the Svādhyāya-sacrifice and Wisdom-sacrifice. Hence it is obvious that one *na* has been somehow missing in the present sentence of the commentary. And we have supplied the same.

38. *The same sages:* Ag. perhaps gets this sense from *apare* (verse 30) by dissolving it as न परे. Cf. the compound असः 'not he'.

39. *Thorough practice of the said activity:* Ag. seems to explain प्राणायामपरायणाः by splitting it into प्र, अन, आ, अय, अम, पर, अयन and by the compound word उक्तव्यापार – etc. See *Ṭippaṇī.*

40. *Restrict their food:* Thus the *pratyāhāra* idea of the Aṣṭāṅgayoga is touched. Cf. *YS*, II, 54–55.

41. *Stopping the vital air:* Thus the apparent meaning of प्राणायामपरायणाः is also not ignored.

42. For Parānanda etc., see above. Thus Ag. seems to touch the Aṣṭāṅgayoga concept that through *prāṇāyāma,* the mind becomes capable of concentrating on the Self. Cf.

धारणासु च योग्यता मनसः (*YS*, II, 53).

43. *Uprooted the mighty delusion:* The *YS* too says that a mastery over the *praṇāyāma* destroys what covers the true knowledge. Cf.

ततः क्षीयते प्रकाशावरणम् (II, 52)

44. *Attain their Finality* etc. See below Ag. under verses 36–37.

45. The sentence योग एव etc., has been taken from *YB* under तस्य विभूतिषु उपयोगः (III, 6). There the complete sentence in question runs:

> भूमेरस्या इयमनन्तरा भूमिः इत्यत्र योग एवोपाध्यायः ।
> 'Yoga alone is the spiritual guide in showing,
> "This particular stage is next to that particular stage."

To substantiate the above statement Vyāsa quotes an authority (not named) :

> योगेन योगो ज्ञातव्यो योगो योगात् प्रवर्तते

46. *Seeded yoga:* Cf. तत्र तस्मिन् ......पूर्वोक्ते सबीजयोगे (Vijñānabhikṣus' *Yogavārttika*). This seeded Yoga, otherwise known as *Samprajñāta-samādhi*, is said to be a state of trance conscious of the object, to be known. From this it is clear that one step in the Yoga shows the seeker a higher step in it. By quoting the *Bhāṣya* first and the *Sūtra* immediately next both having the same purport does Ag. indicate this? Why should Vyāsa go all the way to an unknown authority (योगेन योगो ज्ञातव्यः etc.) to substantiate the statement......... योग एवोपाध्यायः, while there is Patañjali's own *sūtra* is readily available? For, अर्के चेन्मधु विन्देत किमर्थं पर्वतं व्रजेत् ?

47. *If jñāninaḥ is interpreted to mean* etc.: I.e. as has been done by Śaṅkara and Bhāskara. But the main objection that can be possibly raised against Ag. interpretation is this: Can one offer prostration etc., to one's own sense-organs, as advised by the Gītā? Perhaps to ward off this difficulty, Ag. suggests an alternative interpretation 'Or, the purpose etc.'.

48. *Characteristic mark.* The idea is this: If all beings witout exceptions were to exist in the individual Soul and were to exist at the same time in the Absolute, then the identical properties do establish the mutual total identity of the individual Soul and the Absolute.

49. *The meaning 'choice'* etc. Cf. अथाथो....विकल्पानन्तरप्रश्नकार्त्स्न्यारम्भसमुच्चये – The *Medinī Kośa* (as quoted in the *VS* under *AK*, III, iii, 247). The idea here is this: If the total identity of the two is intended, *atho* serves no purpose. If non-identity is intended, even then the meanings 'alternative' etc., capable of being conveyed by *atho* has no relevency in the present context. For, the statement 'You shall see all beings without exception either in You or in Me' and the like, would be rather ridiculous. Its conjunctive sense or the sense of totality *(samuccaya)* too can have hardly any relevence here. For, one cannot be right in finding 'all-beings without-exception' in both the individual Soul and int he Absolute together. Of course, one can be right in observing all bean-attributes without exception in two or

more bean-seeds together. But those bean-attributes are of exclusive nature and are not to be found anywhereelse and hence identical attributes can be found in two or more seeds together. On the other hand, the all-inclusive attributes 'all-beings-without-exception' cannot have its parellel — in that case it would not be 'all-beings-without-exception' — and hence cannot be found in two things together or alternatively. Thus the said all-inclusive property establishes the total identity of the individual Soul and the Absolute and hence *atho* is expletive only.

50. *Knot (bandha):* Cf. the Tamil *pandam* (from Skt. *bandha*) denoting the knot in a conspicuous size, made of cloths etc., soaked in oil etc., set ablaze and used as torch.

51. If one can have the liberty to correct the present sentence in the commentary, then one may tentatively suggest an emendation like तस्मात् संशयवता गुर्वागमादृते (=आगमैरादृते) न भाव्यम्, "Therefore one should not entertain doubt regarding what is favoured by the preceptors and scriptures". This may be one way of avoiding an apparent contradiction between Ag.'s initial stress on the importance of doubt for an investigator (Introd.) and his present statement.

52. *Deities of the sense-organs* etc.: Cf. Ag.'s gloss under IV, 31 and 34. Cf. also his own gloss under III, 11 ff.

Chapter Five

Arjuna said —

O Kṛṣṇa, you commend renunciation of action and again the Yoga of action; which one of these two is superior [to the other]? Please tell me that for certain. (1)

Saṃnyāsam etc. Is renunciation superior or Yoga? This is the question of the doubting person (Arjuna). (1)

The Bhagavat said —

Both renunciation and the Yoga of action effect salvation. But, of these two, the Yoga of action is better than renunciation of action. (2)

Saṃnyāsaḥ etc. Renunciation and the Yoga of action–not only one, but two—are mentioned here. Happily joining together they yield salvation. [However], the superiority of the Yoga [over the renunciation] is due to the fact that but for the Yoga, renunciation does not exist. (2)

That person may be considered a man of permanent renunciation, who neither hates nor desires. For, O mighty-armed! he who is free from the pairs [of opposites] is easily released from bondage [of action]. (3)

Jñeyaḥ etc. Therefore he alone is all the time man-of-renunciation, by whom both desire and hatred have been renounced from his mind. Because his intellect has come out of the pairs of anger, delusion and others, he is released just easily. (3)

The childish, and not the wise, proclaim the paths of knowledge and the Yoga as different. He, who has properly resorted to even one [of these two], gets the fruit of both. (4)

What state is reached by men of knowledge-path, the same is reached by men of Yoga subsequently.[1] [So] whosoever sees the knowledge-path and the Yoga to be one, he sees [correctly]. (5)

Sāṃkhya-Yogau etc. *Yat sāṃkhyaiḥ* etc. There is nothing to differentiate as 'This is path of knowledge' [and] 'This is Yoga'. Indeed both these are ever inter-connected. Knowledge is not without Yoga;[2] and Yoga also is not without knowledge. Hence the identity of these two.[3] (4–5)

O mighty-armed (Arjuna)! Renunciation is certainly hard to attain excepting through Yoga; the sage who is the master of Yoga[4] attains the Brahman, before long. (6)

Saṃnyāsastu etc. [Here] the word *tu* is used in the sense of 'affirmation' and it is to be construed in a different order. [Hence the meaning is]: For a person without Yoga, it is certainly hard to attain renunciation. Because, as it has been already shown[5] logically, it is difficult to renounce actions. But, it is certainly easy for men of Yoga to attain this.[5A] That has been said earlier. (6)

A master of Yoga, whose self (mind and intellect) is very pure and is fully subdued, the sense-organs controlled, and Soul is [realised to be] the Soul of all beings – he is not stained, eventhough he is a performer [of actions]. (7)

A master of Yoga, knowing the reality would think 'I do not perform any action at all'. For, he who, while seeing, hearing, touching, smelling, eating, going, sleeping and breathing; (8)

Talking, rejecting, receiving, opening and closing the eyes, bears in mind that the sense-organs are on their respective objects; and (9)

Who performs actions by offering them to the Brahman and giving up attachment — he is not stained by sin just as the lotus-leaf is [not stained] by water. (10)

Having given up attachment, the men of Yoga perform action, just with the body, with the mind, with intellect and also with sense-organs, for attaining the Self. (11)

Yogayuktaḥ etc. upto *ātma-siddhaye*. He, whose (by whom) Self is [realised to be] the Self of all beings, is not stained, eventhough he performs all [sorts of] actions. For, he has undertaken neither what is enjoined nor what is prohibited. Hence, even while performing actions such as seeing and the like, he bears in mind, — i.e., he resolves with [all] firmness of observation, — that 'If the sense-organs like eyes etc., function on their respective objects, what does it matter for me? Indeed one is not stained by what another does'. This act is nothing but dedicating one's actions to the Brahman. In this regard the characteristic mark is his detachment. Due to that he is not stained. Because they do not have attachment, the men of Yoga perform actions only with their body etc., that are freed from attachment and do not depend on each other. (7-11)

Having abandoned [the attachment for] the fruit of actions, the master of Yoga attains the highest Peace. [But] the person, other than the master of Yoga, attached to the fruit of action, is bound by his action born of desire. (12)

Yuktaḥ etc. *Highest:* that from which there is no return. (12)

Having renounced all actions by mind, a man of self-control, dwells happily in his body, a nine-windowed mansion, neither performing, nor causing others to perform [actions]. (13)

Sarva-etc. [He would view as]: 'Just as for a person within a house there is no connection with dilapidation etc., that are found in the house, in the same way for me too residing in the body-house beautified with nine windows in the form of openings like the eyes etc., there is no connection with its attributes.' (13)

For —

The Lord (Self) acquires neither the state of being a creator of the world, nor the actions, nor the connection with the fruits of their actions. But it is the inherent nature [in It] that exerts. (14)

Na kartṛtvam etc. This Soul does not do anything for anything.[6] But, Its exertion is only Its inherent nature and it is not due to any desire for results. For, the Bhagavat, the Conscious Energy Itself Whose ultimately true inherent nature is the Illumination-Bliss-Freedom-of-Will, and Which brings out, merely by Its own nature, the continuous series of creation, maintenance and withdrawal of all (the Universe); hence in It, there is never a departure, even to a little extent, from Its own inherent nature. Hence there is no such thing as a particular stage of being a creator i.e., a creatorhood separate [from Itself]. Because that does not exist, what actions can be there? If actions are not there, the fruit is to be of what or for whom? Then what connection could be there with the fruit of action?

[Further], 'action' in this context is [only] the *kriyā-[śakti]* or creative energy [which is nothing but His will], and 'result of action' too is only the fruit of this *krIyā*. For example, the activity like rotating the [potter's] wheel by the stick is not [actually] different [from what is to be created i.e., the pot]. Nor the creator of the pot is different from it. For, all exist within the Conscious Energy. Therefore, it is only the Animate Sovereign Supreme Lord that manifests in this and that form. Therefore there exist no activity and its result etc., apart from That. This is the demonstrated conclusion [of the scriptures]. (14)

So, if there is no activity or its result [as stated above], then even the result, ordained in [the scriptural] injunctions[7] cannot have a status of being produced by the unseen [cause].[8] After saying this in the first hemistich [of the following verse], the Lord justifies in the other hemistich the same statement with reference to the men of mundane life :—

The Omnimanifest (Soul) takes [upon Itself] neither sin nor merit [born] of any [action]. But, the perfect knowledge is clouded by Illusion and hence the creatures are deluded. (15)

Nādatte etc. The sinful acts and the like have been effected not by the Soul; but they have been effected by the Illusion belonging to It, just as a poison is effected in the nectar by a doubt.

Therefore —

In the case of those whose Illusion has been, however, destroyed by the Self-knowledge, then for them that knowledge illumines itself, like the sun. (16)

Jñānena etc. When however the Illusion is destroyed by knowledge, then the natural capacity of knowledge, in illuminating itself and other things starts to work automatically just as the sun does when the darkness is lost. Indeed when the doubt [of poison] is completely rooted out, the nectar does the work of the nectar just automatically. (16)

But this is possible for those who have their intellect and mind gone to This [Self] and have abandoned [all] other activities. To make this idea clear [the Lord] says —

Those, who have their intellect and self (mind) gone to This; who have established themselves in This and have This [alone] as their supreme goal; and who have washed off their sins by means of [perfect] knowledge — they reach a state from which there is no more return. (17)

Because it is only the inherent nature that exerts thus, therefore [the Lord] says that the men, who have destroyed their Illusion would remain as follows —

The wise men look, by nature, equally[9] upon a Brāhmaṇa, rich in learning and humility, on a cow, on an elephant, and on a mere dog and on a dog–cooker (an out–caste). (18)

Vidyā–etc. So, regarding a Brāhmaṇa these men of Yoga entertain no such view as 'I shall become a man of merit by serving him' and so on; regarding a cow, no [idea] like 'It is purifying and sacred' and so on; regarding an elephant, no thought of wealth and so on; regarding a dog, no conviction that it is impure, mischievous and so on; and with regard to a dog–cooker no opinion that he is a sinner, is impure and so on. That is why it is said that 'they look equally [upon these]' and not that 'they act equally [with them]. This has been said as —

> The Self, which is of the nature of pure Consciousness, [shines] in the bodies of all; no discriminating factor exists anywhere. Hence, the person who has conquered the cycle of birth–and–death, remains considering all as fully absorbed in That (Consciousness) (*VB*, verse 100).

Here too nothing but this stream of thought[10] has been mentioned by 'remains considering'. (18)

The proper mental disposition of a man of wisdom, says [the Lord], would be like this :

The Brahman-knower, who is disillusioned, who is established in Brahman and has a firm intellect, would neither rejoice on meeting a friend nor get agitated on meeting a foe. (19)

Na prahṛṣyet etc. In the case of this person, who habitually looks [upon all] alike, the classification of foes and friends is at the level of mundane business alone, and not internally, as he is firmly established in the Brahman. (19)

He who, with his self (mind) not attached to the external contacts, finds happiness in the Self–that person, with his self engaged in the Yoga, pervades easily, suffering no loss, the Brahman.[11] (20)

He, in whom there is no desire for the external touch viz., the object–he thinks says as follows the Bhagawat –

The enjoyments that are born of contacts [with objects] are indeed nothing but sources of misery and have beginning and end. [Hence], an intelligent man does not get delighted in them, O son of Kuntī ! (21)

Ye hi etc. He considers indeed as follows : 'All enjoyments born of the external objects are in the form of causes of misery; and even otherwise, they are impermanent'. (21)

Whosoever, right here, before abandoning the body, is capable of bearing the force sprung from desire and wrath – he is considered to be a man of Yoga and a happy man. (22)

Śaknoti etc. It is not easy to accomplish this; [for], if this force of wrath and desire, hard to bear. is endured till the last moment of the body, not for a moment alone – then is the total Bliss achievement.[12] (22)

He, whose pleasure, delight and again light are just within – O son of Pṛthā! he attains the supreme Yoga, himself becoming the Brahman. (23)

Yo'ntah etc: *Within :* For him there is happiness nowhere but within and it does not depend on any external object ; there alone he rejoices; his lustre is there only. But, there is an apparent ignorance [of him] in his worldly dealings. That has been said as —

> '[A man of realisation] would wander, like a fool,
> with no inclination for discussion.' (*PS*, 71)[13] (23)

The seers, whose dirts have decayed; by whom dualities have been out off; whose self (mind) is controlled; and who are delighted in the welfare of all; they gain the Brahman, the Tranquil One.[14] (24)

Labhante etc. This [goal] is however possible to attain for those in whom the double knots in the form of dualism and doubt[15] have been cut off. (24)

At all times there is the tranquil Brahman for the ascetics who have severed their connection with desire and anger, who have controlled their mind and have realised their Self. (25)

Kāma – etc. For them at all times i.e., at all stages, there is Brahman-Existence, the ultimately true one,[16] and it does not look for the time of control[17] [of the mind (mediation)] (25)

Warding off the external contacts outside; making the sense of sight in the middle of the two wandering ones; counter-balancing both the forward and backward moving forces that travel within what acts crookedly; (26)

The sage, who has controlled his sense-organs, mind and intellect; whose chief aim is emancipation; and from whom desire, fear and wrath have departed—he remains just free always. (27)

Sparśān etc.; *Yatendriya*-etc. Warding off outside, i.e., not accepting, the external contacts (objects); establishing all the sense-organs[17A]–indicated by 'sense of sight'–in the middle place in between the two wandering ones, i.e., the right and the left views in the form of desire and wrath[18] viz., in that particular place which is free from both these; he would remain fixing in equipoise (*or* making neutral) both the forward (upward) and backward (downward) moving forces viz., the pious and impious acts,[19] within the mental modification. *Nāsā*[20] 'that which acts crookedly'. This is mental modification, because it behaves crookedly i.e., inequally due to anger etc. The same is in the external plane.[21] A man of Yoga of this type is just free, though he transacts all mundane business. (26–27)

Having known Me as the Enjoyer of [the fruits of] sacrifices and austerities, as the great Lord of all the worlds, and as the Friend of all beings, he (the man of Yoga) attains peace. (28)

Thus ends the FIFTH CHAPTER in the Holy *Bhagavadgītā*.

Bhokātram etc. [The Lord is deemed to be] the enjoyer in the case of their fruit of the sacrifices. For, it is in favour of Him that the fruit is renounced. The same is with regard to the austerities. By knowing the nature of the Lord as such, a man of Yoga is released, whatever way he may remain in. (28)

MAY THERE BE HAPPINESS!

Here is the Catch-verse :

Even the fool-like mundane business of a person (man of Yoga) who views here all beings, without exception, as equals, turns to be just for emancipation [of him].[22]

Thus ends the FIFTH CHAPTER in the
Holy *Bhagavadgitārthasaṅgraha* written by the revered
***Rājānaka* Abhinavagupta, the best among the illustrious**
great teachers of the Māheśvaras.

Notes

1. *Is reached......subsequently* : Cf. अनुगम्यते पश्चात्कालतया स्वीक्रियते – Rk.

2. *Knowledge is not without Yoga* : It may be noted that Arjuna's question is with regard to the relative importance of what are called *saṃnyāsa* and *yoga*, the two terms ordinarily denoting renunciation [of action] and the action-Yoga. The Bhagavat's answer also commences with them in verse 2 and 3 above and it deals with the same in verses 6 ff., below. But in between, in verses 4 and 5, it deals with the identity between what are called *sāṃkhya* and *yoga*, — two terms generally used in the sense of 'knowledge' and 'the action-Yoga'. Other commentators like Śaṅkara, Bhāskara, Rāmānuja, Madhusūdana Sarasvatī etc., point out this inconsistency and follow their own respective ways to arrive at a sort of consistency. Ag. however does not seem to bother himself with this problem and so is Rk. too. Both take *sāṃnyasa* and *sāṃkhya* in their ordinary senses. However, the ultimate idea intended to be conveyed by *saṃnyāsa* and *sāṃkhya* seems to be one and the same even according to Ag. as it is so according to Śaṅkara and Bhāskara. Cf. संमिलितौ तौ निःश्रेयसं दत्तः । योगेन विना संन्यासो न संभवति (under verse 2 above) and ज्ञानं न योगेन विना; योगोऽपि न तेन विना (under verses 4-5).

3. *The identity of these two* : The Gītā tries to establish the identity of the Sāṃkhya and the Yoga on the basis of the identity of their purpose. To arrive at the same conclusion Ag. adds another reason viz., their co-extensiveness.

4. *Master of Yoga* : *Yukta* and *yuñjāna* are generally employed to denote respectively the one who has already completely mastered the Yoga and the one who is on the way to that stage.

5. *Already shown* : I.e. in III, 13 ff. above.

5A. This statement of Ag. is clear enough to suggest that he most probably concurred with Śaṅkara in taking *brahman* (2nd half of the verse) as a term indicating *saṃnyāsa* itself mentioned in the first half of the verse, and that he does not subscribe to the text-twisting method of Bhāskara in this context.

6. *This Soul...anything* etc. In this paragraph as well as in the next one viz. *Further, action* etc., Ag. gives the *Satkāryavāda* (a theory according to which the effect — even before it seems to take birth — exists in its causes) as accepted by the Śaiva Absolutists. This theory lays foundation for the *Ābhāsavāda* or the theory of manifestation.

Moreover the word *kriyā* in the passage कर्म अत्र क्रिया has a technical import. The Lord, the Self desires to know or to act; and that desire is called *kriyā* (i.e. *kriyāśakti*) in the Pratyabhijñā literature. Cf.

यत इच्छति तज्ज्ञातुं कर्तुं वा सेच्छया क्रिया ।
[इच्छया, इच्छालक्षणा (अभेदे तृतीया)] — (*Śiva.*, I, 19).

and the commentary thereunder. See also

गुणभूतैरवयवैः समूहः क्रमजन्मनाम् ।
बुद्धया प्रकल्पिताभेदः क्रियेति व्यपदिश्यते ॥

in the commentary thereunder. Further the entire statement of Ag. under the present Gītā verse may be better appreciated in the light of the following :

1. दीपेन क्रियते व्यक्तिर्घटादेः सत एव वा ।
यथा सतः क्रिया व्यक्तिर्व्यक्ते सत्त्वे तथा कृतिः ॥

.. ..

तस्मात् स एव भगवान् स्वयमेव प्रकल्पते ।
तथा तथा भावरूपैः सन्नेव परमेश्वरः ॥

स्वयं चेन्न प्रजायेत केनान्येन प्रजन्यते ।
व्यतिरिक्तेन कर्त्राद्या यदि स्युस्ते तदात्मकाः ।
तत्तस्य जन्मिना युक्ता व्यतिरिक्तैः कथं भवेत् ॥

— *Śiva.* IV; 42-49.

2. तस्माच्चिद्रूपः स्वतन्त्रः परमेश्वरः तथा तथा भावरूपैः स्वयमेव प्रकल्पिते भवति (भाति)......एवं हि सा कुम्भकारादिनिष्ठजनयितृसत्ता जन्मयोग्यतायां [घटादिसंबद्धायां] व्याप्रियेत यदि [तदा] जनयिता कर्ता सहकारिणश्च करणादिरूपा जन्यात्मकाः स्युः ......Utpaladeva's *Vivṛti* thereunder.

3. कुम्भकारस्य या संविच्चक्रदण्डादियोजने ।
शिव एव हि सा तस्मात्संविदः का विशिष्टता ।
कौम्भकारी तु संवित्तिरवच्छेदावभासनात् ।
भिन्नकल्पा यदि क्षेप्या दण्डचक्रादिमध्यगाः ॥
तस्मादेकैकनिर्माणे शिवो विश्वैकविग्रहः ।
कर्तेति पुंसः कर्तृत्वाभिमानोऽपि विभोः कृतिः ॥

— *TA*, IX, 36-39.

7. *The results ordained......injuctions*: Or 'the result [generally believed to have been] brought about by the Fate.'

8. *The unseen cause*: I.e., the unseen effect otherwise known as *apūrva* which is believed to be directly produced by the good or bad actions of the individuals and to be the eventual cause of pleasure and pain.

9. *By nature, equally*: Cf. समदर्शिनः, समं......द्रष्टुं प्रतिपत्तुं शीलं येषां ते तथाविधाः — Rk. However, our rendering follows Ag. who seems to treat समम् as an Adverb. Perhaps this is due to the fact that the Kashmir recension, wihch Ag. had with him did not contain the verse:

   इहैव तैर्जितः स्वर्गो येषां साम्ये स्थितं मनः ।
   निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥

   a verse that is met with after verse 18, in the Vulgate. But even without this verse with him, Rk. has taken समम् of समदर्शिनः as the object of *dṛś*, as Śaṅkara and others have done.

10. Cf. *Nothing but this stream of thought* etc. *Bhāvana* ordinarily means 'imagining, fancying' as in प्रतिमायां शिवं भावयति. But *fancying* does consist of an element of wrong notion. Hence Ag.'s gloss on *bhāvayan*. Cf.

    भावयन्निति – 'निर्विशेषं ब्रह्म सर्वत्रास्ति' इति बोधमेव धारयन्, न तु श्वश्वपाकादिना सह उपवेशनभोजनादिकं व्यापारमाचरन् इति ज्ञानप्रकर्ष एवोक्तः ....Śivopādhyāya's *Vivṛti* on the present verse in the *VB*.

11. *His self engaged in the Yoga......Brahman*: Cf.

    योगे समाधौ युक्तात्मा ज्ञाननिष्ठतया नित्यावहितान्तःकरणः, सुखमक्लेशेनैव, अव्ययम् अविच्छिन्नं कृत्वा, ब्रह्म .....अश्नुते स्वात्मतया व्याप्नोति – Rk.

12 See the *Ṭippaṇī* on the passage concerned.

13. The quotation is from the *Paramārthasāra* of Ag. himself, and it occurs in the context of describing the behaviour of the man of realisation. The complete verse runs —

मदहर्षकोपमन्मथविषादलोभमोहपरिवर्जी ।
निःस्तोत्रवषट्कारो जड इव विचरेदवादमतिः ॥ (verse 71)

14. *The tranquil one:* Dissolve: निर्गतं वानं चलनं यस्मात् तत् निर्वाणम्. See below. Cf. निर्वाणं, तापत्रयेणासंस्पृष्टत्वात् प्रशान्तं ब्रह्म, परं तत्त्वम् — Rk.

15. *Dualism and doubt: Dvaidha* has been taken in the sense of *saṁśaya* 'doubt' by Śaṁkara and Bhāskara, and in the sense of *dvaita-pratyaya* 'sense of duality' by Rk. while Ag. combines both these senses.

16. That is ultimately true which is not annulled anywhere at any time in anything. Probably the idea of 'ultimately true existence' has been suggested by *nirvāṇa* of the Gītā verse under study for which a tentative etymology has been suggested in the *Ṭippaṇī*.

17. *The time of control of mind:* Or 'the time of the destruction [of body].

17A. *Establishing all sense-organs* etc. As we have earlier seen more than once, the Śaiva Absolutists do not subscribe to the view that a sage should not accept the external objects, a thing which is apparently prescribed by the statement in the first quarter of the verse 26. Hence Ag. seems to feel obliged to elucidate the point so that there may not be any contradiction.

18. *Desire and wrath:* The word *bhrū* is to be derived from the root *bhram* 'to wander' (I Class) or from the root *bhram* 'not to remain quiet' (V Class). In either case, the dual *bhruvoḥ* can denote anger and desire as well as the left and the right views because they do fluctuate and do not remain quiet.

19. *The pious and impious acts:* Generally *prāṇa* and *apāna* are derived respectively from *pra* 'forward' or 'upward' *plus* the root *an* 'to go' (II Class), and from *apa* 'backward' or 'downward' *plus* the same *an* 'to go'. Hence, these two words may literally denote the pious and impious acts respectively, as they are responsible for the movements both forword and backward. No doubt Ag. in this context has in his mind an authority like :

धर्मेण गमनमूर्ध्वं गमनमधस्तात् भवत्यधर्मेण ।

'Due to virtue is the ascent to the higher region;
due to vice is the descent to the lower region' — *SK*, 44.

20. *Nāsā*: Usually *nāsā* is derived from *nās* 'to sound' (I Class). However Ag. appears to derive it from *nas* 'to behave crookedly' (I Class) (नसते इति नसा, सैव नासा). So *nāsā* can denote the mental modification, because it behaves always crookedly or inequally. For a reference to the association of *nāsā* with crookedness cf.

मुखं विमुच्य श्वसितस्य धारया
वृथैव नासापथधावनश्रम:

— Śrīharṣa's *Naiṣadhīyacarita*, IX, 41.

and

........श्वसितस्य धारया मुखद्वारं विपुलं विमुच्य वृथैव नासापथेन नासारन्ध्रेण अतिकुटिलेन धावनश्रम आदृत: ।

— Mallinātha's *Jīvātu* thereunder.

Two of the MSS of the *Amarapadavivṛti* derive *nāsā* from *nas*. See the *AK*, I, Adyar Ed., p. 419.

21. *The same is......plane :* This statement seems to mean that the etymologies given above of hold good even with regard to the external or physical entities that go generally by these terms viz., the eye-brow, the upward breath, the downward breath and the nostril. It may be noted that only these physical entities are meant in these Gītā verses by other commentators like Śaṅkara, Bhāskara etc.

Now because, according to Kashmir Saivism, the sense objects like touch etc., do not fall outside the all-inclusive Supreme Self-Consciousness, a slight emendation of the text has been suggested (see *Ṭippaṇī*), so that man's wrath and desire, the idea of right and wrong etc. alone are declared to be outside the Consciousness.

22. The idea expressed in this verse may be compared with above verses 19 and 24 as well as with Ag.'s comments thereon.

Chapter Six

The subject matter that has been thus established in the series of the preceding chapters is summarised by a couple of vreses.

The Bhagavat said:

He who performs his bounden action, not depending on its fruit, is the man of renunciation and also the man of Yoga! and not he, who remains [simply] without his fires and actions [is a Saṃnyāsin or a Yogin] (1)

What [the learned] call renunciation, O son of Pāṇḍu, know that to be [the same as] the Yoga. For without renouncing intention [for fruit], one does not become a man of Yoga. (2)

Anāśritaḥ **etc.** ***Yam*** **etc.** ***Bounden*:** **Ordained [in the law books] according to one's caste etc. [Thus]** ***man-of-renunciation*** **and** ***man-of-Yoga*** **are synonyms. That is why [the Lord] says, 'what [the learned] call renunciation' etc. Therefore, without Yoga no renunciation is possible. Similarly Yoga is not possible without renouncing the intention [for fruit]. Consequently, the Yoga and renunciation are ever interlinked. The idea, suggested by 'not he who remains [simply] without his fires etc.' is this: He remains neither without fires, nor without actions and yet he is a man of renunciation, Hence this is strange. (1–2)**

Of course, following the principle [involved in the statement] 'Playing dice is the kingship, without throne',[1] and following logic it has been asserted already that renunciation is not possible for a person who remains simply without actions. Yet—

For a sage, who is desirous of mounting upon the Yoga, action is said to be the cause; for the same [sage], when he has mounted upon the Yoga, quietude is said to be the cause. (3)

Āruruksoḥ etc For a sage: For a man of wisdom. *Action*: that which requires to be performed *Cause* (1st): a means to attain. *Quietude :* to remain uninterrupted at the stage [already] achieved. Here *Cause* (2nd) is an indicator.[2] (3)

The same idea is made clear as –

When, a person indulges himself neither in what is desired by the senses nor in the actions [for it], then [alone], being a man renouncing all intentions, he is said to have mounted on the Yoga. (4)

Yadā etc. *What is desired by the senses :* Objects of senses. *The actions for them :* actions such as earning the objects and so on. (4)

In this [path of] knowledge one should be necessarily attentive. This [the Lord] says –

Let a person lift the Self by self and let him not depress the Self. For, the self alone is the friend of the Self and self alone is the foe of the Self. (5)

The self is the friend of that Self by Which the self has been verily subdued; but [in the case of] a person with an unsubdued self, the self alone would abide in enmity like an enemy. (6)

Uddharet etc. *Bandhuḥ* etc. In this [path] there is no other means excepting the self i.e. nothing but one's mind. Indeed the subdued mind is a friend and it lifts up [the Self] from the highly dreadful cycle of birth and death. But the unsubdued one does the act of enmity as it throws [the Self] down in the horrible hell. (5-6)

The characteristic mark of the subdued-minded man is this:

The thinking of the person, with subdued mind and [hence] with complete calmness, remains in equilibrium in the case of others and of himself, in cold and heat, in pleasure and pain, like-wise in honour and dishonour. (7)

Jita-etc. *A person with complete calmness:* a person without ego. [*The thinking* etc.]: A thinking that entertains no difference in the case of others and of himself, and of cold and heat etc., i e., [entertains] no like and dislike [for them]. (7)

He, whose self (mind) is satisfied with knowledge and with what consists of varied thoughts; who remains peak-like and has completely subdued his sense organs; and to whom a clod, a stone and a piece of gold are the same - that man of Yoga is called a master of Yoga.[3] (8)

Jñāna - etc. *Knowledge*: a knowledge which is different from the false one. *What consists of varied thoughts*: the action in which varied thoughts are involved, i.e. the action[4] that is born as a result of preceding thoughts of reasoning. (8)

He whose mind is equal in the case of the friend, companion, enemy, the indifferent one, the one who remains in the middle, the foe, the relative, the righteous and also the sinful — he excells [all]. (9)

Śuhṛt etc. *Friend* is one whose heart remains good and auspicious without cause (on its own accord). *Companionship* is [that which is felt] mutually. *Enmity* is [also that which is felt] between one another *The indifferent one:* the one, who is free from both these. *One who remains in the middle:* he who is partly a friend and partly an enemy. *Foe:* he who deserves to be hated, [but] cannot be hated. *Relative*: the one [connected] by marital bondage. Whosoever is with his mind equal to all these as well as to the righteous and the sinful; he excells [all] i.e., stage after stage he goes out of the cycle of birth-and-death. (9)

By the worshipful-footed persons of this sort —

Here itself, birth is overcome by them whose mind is established in equality. Verily the Brahman is defectless and equal; hence they remain in the Brahman. (10)

Iha etc. *Here itself*: even while the bodily connection still exists. *Birth is overcome*: because of their being established in equality. The cycle of birth and death does not bind them, as they are firmly established in equality; and equality is the very Brahman. (10)

It has been said [in verse 7 above] that [the thought] of the subdued-minded person [is in equilibrium]. But how to subdue that mind? [Having] this doubt [in mind the Lord] teaches certain means — like holding one's body erect and so on — for the mind-control for the sake of one, desirous of mounting [on the Yoga]. —

Let the man of Yoga yoke always the self (mind) by remaining alone in a lonely place, with his mind and self (body) controlled, without desire and without the sense of possession. (11)

Setting up in a clean place his own [suitable] firm seat which is predominantly of cloth,[5] skin and *kuśa*-grass, and which, is neither too high nor too low for him; (12)

Sitting there on the seat and making the mind single-pointed, let him, with the activities of his mind and senses subdued, practise Yoga[6] for self-purification. (13)

Holding the body, the head and the neck erect and motionless; remaining firm; looking properly at his own nose-tip; and not looking at [different] directions; (14)

Being calm-minded, fearless, firm in the vow of celibacy; controlling mind fully; let the master of Yoga remain, fixing his mind in Me and having Me [alone] as his supreme goal. (15)

Yoking his self (mind) incessantly in this manner, My devotee, with mind not attached to anything else, realises peace which culminates in the *nirvāṇa* and is in the form of ending in Me. (16)

Yogī etc. upto *adhigacchati*. *Self*: the mind. *Let him yoke it*: let him make it single-pointed. *Always*: not for a limited period of time. If the conditions like remaining alone etc., are fulfilled, this [controlling of mind] is possible and not otherwise. On accout of the firmness of seat, the time-nerve[6A] (*or* the body ?) remains firm and due to this, mind remains firm. He, by whom the mental activities i.e., those that are in the form of intention, and other activities of the sense-organs are subdued i.e., are brought under full control; [he is the person of the subdued mental and sensual activities]. *Holding*: i.e., with effort. If the nose-tip is looked at, [it is possible] not to look at [different] directions. Let him remain endowed with the state of having Me alone as supreme goal. This is the meaning [here]. He who yokes i.e., concentrates his self (mind) in this manner, there arises for him Peace in which the culmination — as far as the end[7] — is the same as attaining Me. (11–16)

Yoga is neither for him who eats too much; nor for him who totally abstains from eating; nor for him who is prone to sleep too much; and nor for him who keeps awake too much. (17)

The Yoga becomes a misery-killer for him whose effort for food is appropriate, exertion in activities is proper, and sleep and waking are proportionate. (18)

Yogosti etc. *Yuktāhāra* etc. ***For foods:*** for sense-objects that are being brought [by sense-organs]. *Effort:* activity for enjoying [them]. *Its appropriateness* is neither to have unlimited indulgence, nor to have unlimited abstention. The same is in all cases. The rest [of the text] is clear. On the authority of the Sage [Vyāsa], the form *jāgarataḥ* etc. [may be viewed correct] as those in the Vedic literature.[8] The same is in other similar instances also (17-18).

When [his] well-controlled mind gets established in nothing but the Self and he is free from craving for any desired object – at that time he is called a master of Yoga. (19)

Yadā etc. The distinguishing mark of this man of Yoga is: Having his mind controlled in nothing but the Self, he does not crave at all [for anything]. (19)

'Just as a lamp in the windless place does not shake' – This simile is recalled in the case of the man of Yoga, with subdued mind, practising the Yoga in the Self. (20)

Yathā etc. Just as a lamp existing in the windless place does not shake, so is the man of Yoga. *Shaking* in his case is the efforts like acquiring sense objects and so on. (20)

Now, the characteristic of this Brahman – Itself being Its own nature[8A] – is described indirectly with a good number of adjectives. This is different from the characteristics assumed in other systems –

Where the mind, well-restrained through Yoga-practice, remains quiet; again where, observing, by the self, nothing but the Self, he (Yogī) is satisfied in the Self; (21)

Where he realises that limitless Bliss Which is to be grasped by intellect and is beyond sences; remaining Where he does not stir out from the Reality; (22)

And having attained Which, he does not think of any other gain as superior to That; being established in Which he is not shaken much by misery, however powerful that may be; (23)

That he would realise to be the cause for [his] cessation of [his] contact with misery and to be the one made known by Yoga. With determination That is to be yoked in Yoga by a person of undepressed mind (*or* of the depressed mind). (24)

Yatra etc. upto *anirviṇṇa cetasā*. *Where the mind well restrained remains quiet :* i.e., on its own accord. *Where he realises the limitless Bliss :* because the dirts created by the sense-objects are absent. *Any other gain :* the gain obtained through the close contacts with wealth, wives, children etc. The idea is : With regard to other objects, the notion of their being sources of pleasure disappears; and it is the nature of the thing in question. *Not shaken much :* not shaken to a great extent; [hence] there is yet [a little] shaking in him, purely due to [former] mental impression; and it lasts only for a moment due to his compassion [towards all creatures], and not due to the wrong notions like 'Alas ! I am undone ! What is to be done by me.' and so on. That, due to which the cessation of contact with[8B] misery results–that must be yoked i.e., practised (concentrated upon) by all means, with determination i e., with faith, born of the belief [in the Self]. *Of undepressed mind :* i.e., because the goal has been reached. Or *of depressed mind* : i.e., depressed that the birth-and-death-cycle is very firm and is full of misery. (21-24)

The means for abandoning desire is to abandon intention. This [the Lord] says :

In order to renounce[9] completely all desires that are born of intention, let a person, restraining the group of sense-organs from all sides by mind alone; (25)

Very slowly remain quiet, keeping the mind well established in the Self by means of the intellect held in steadiness; and let him not think of anything (object). (26)

Saṃkalpa – etc. *Śanaiḥ* etc. *By mind alone:* i.e., not by withdrawing from activities. Holding steadiness; thinning, step after step, the misery born of desire; let him not think anything like receiving and abandoning objects and so on.

Others have explained [the passage] as 'Let him think only negation (*or* void).[10] But this (explanation) is not up to our taste. For, that would result in the doctrine of nihilism. (25-26)

What is to be achieved is not a mere withdrawal [of oneself] from the objects. This is stated as —

By whatever things the shaky and unsteady mind goes astray, from those things let him restrain it and bring it back to the control of the Self alone. (27)

Indeed the Supreme Bliss comes to this highly tranquil-minded man of Yoga, whose passions remain quietened, who has become the Brahman and who is free from sins. (28)

Thus yoking the self always, the man of Yoga, with subdued mind, easily attains a complete union [viz.,] the Brahman. (29)

Yataḥ etc. upto *adhigacchati*. From whatever objects the mind returns, immediately after its return, let him quieten it on the Self. Otherwise, being not firmly established [in the Self], the mind would again take hold of nothing but the sense-objects. But the Bliss, assuming the roll of an agent[11] (*or* subject, *kartṛ-bhūta*) comes to the object (*karmabhūta*), viz., the man-of-Yoga, whose mind remains quite in the Self. By this way alone the men-of-Yoga attain the Brahman easily and not by [any] difficult Yoga etc. This is the idea [here]. (27-29)

He, who has yoked the self in Yoga and observes everything equally[11A] perceives the Self to be abiding in all beings and all beings to be abiding in the Self. (30)

Sarva-etc. Let him consider the Self to be entering into (i.e., inherent in and manifesting as) all beings as a perceiver (*or* as a subject); again let him unify all beings in the Self through his realisation of the Self as being object [for them].[12] As a result of this, there arises a capacity to observe equally and also arises the Yoga. This is in short what is meant here. The details have been dealt with by myself (Ag.) in [my] manual, like the *Bhedavādavidāraṇa* and [my commentary], the *Devīstotra-Vivaraṇa*;[13] and hence they may be ascertained there only. (30)

The same idea is made clear [as] –

He who observes Me in all and observes all in Me – for him I am not lost and he too is not lost for me. (31)

Yo Mām etc. *Loss*: i.e., on account of serving no purpose [on the part of a thing]. For example: He who does not see the all-pervasive nature of the Supreme Self, from him the Supreme Self has fled away, because It does not reveal Its own nature. Further, this aggregate of objects, which is being perceived, remains settled down in the Supreme Self, which is the very nature of their illumination (being known). Now, whosoever fails to view the object as such, he gets lost from the nature of that Supreme Self. For, nothing shines without It. On the other hand, he who finds Me (the Supreme Consciousness) as immanent in all — for him I am not lost; because I appear [to him] in my own nature. [Again], when he perceives objects in Me— when his perceiverhood is complete on account of the possibility of illumination and manifestation of these objects due to This[14] — then he is not lost for the Supreme Self. (31)

He, who, established firmly in the oneness (of Me), experiences Me immanent in all beings – that man of Yoga, is never stained, in whatever stage he may be. (32)

Sarva- etc. Whosoever is completely possessed of the knowledge of this kind, he necessarily realises the Bhagavat as one and immanent in all and does not get stained [by any of his actions] in whatever condition he is. (32)

Whosoever finds pleasure or pain eqally in all as in the case of himself – that person is considered to be a great man of Yoga, O Arjuna ! (33)

Ātma-etc. 'That he finds the pleasure and pain of all on analogy of himself'. This is only a statement of characteristic mark [of the Yogin]; and it is not an injunction[15] enjoining a new action. (33)

Arjuna said :

This Yoga of equal-mindedness which has been spoken of by You, O slayer of Madhu, I do not find [any] proper foundation for it, because of the unsteadiness of the mind. (34)

O Kṛṣṇa ! The mind is indeed unsteady, destructive, strong and obstinate; to control it, I believe, is very difficult, just as to control the wind. (35)

Yo 'yam etc. *Cañcalam* etc. By *this* and *which*, the two words denoting [respectively] what is actually perceived and what is not perceived, the following is indicated : Thanks to the series of methods spoken just before by the Bhagavat, the Brahman is of course clear and has been no doubt shown as if by perception. Yet, It remains at a great distance due to the unsteadiness and wickedness of the mind, and It behaves as if It is beyond perception. *[Destructive]* : The mind destroys both the visible and invisible [ends of man's action]. *Strong* : powerful. *Obstinate* : imposible to ward off from evil acts. (34–45)

Now the answer –

The Bhagavat said :

O mighty-armed ! No doubt, the mind is unsteady and is hard to control. But it is controlled by practice and through an attitude of desirelessness, O son of Kuntī ! (36)

Asaṃśayam **etc. Through an attitude of desirelessness, the craving for sense objects is destroyed. Through practice, stage after stage, the side of emancipation is occupied [by the mind]. Hence both are included. Regarding this, it has been said by the revered author of the *Bhāṣya*[16] as:**

> **The restraint of mental modifications depends on both [the attitude of desirelessness and practice].[17] (36)**

Hence is this solemn declaration :

My belief is that attaining Yoga is difficult for a man of uncontrolled self (mind); but it is possible to attain by [proper] means by a person who exerts with his subdued self. (37)

Asaṃyata **- etc. In no way whatsoever, is the Yoga attainable for a man with uncontrolled self i.e., for a man without desirelessness. *One, with subdued self :* one, with an attitude of desirelessness. *By him who exerts :* by him who has practice. *By means :* by undertaking the means enjoined in many scriptures of the Siddhānta and the rest.[18]. (37)**

Arjuna said –

A person who has faith and is desirous of reaching the path (goal) of the good; [but] whose mind has severed from the Yoga; and who [therefore] strives not and is quite perplexed in the path to the Brahman; (38)

Who has an undecided mind, is very much wandering [in mind] and has come under the sole control of delusion — to which goal does he go, having failed to attain the success in Yoga? O Kṛṣṇa! (39)

Does he, fallen from both, get lost like a broken cloud?[19] Or, O mighty-armed! having no support, does he meet total destruction? (40)

Please dispel this doubt of mine completely. But for Yourself, O Kṛṣṇa, no eradicator of this doubt is possible (41)

Ayataḥ etc. upto *na hyupapadyate*. Even if his mind has moved away from the Yoga, he had reached, the faith in [his] mind is not lost. For, a person — even if he has achieved the Yoga — makes all [achievements] useless, if his faith is completely lost. That has been said :-

> 'Even after attaining the perfect knowledge, if it gets vitiated due to the caprices of mind,[20] that very moment it perishes soon, just as a heap of cotton does due to fire'.

If a complete success in the Yoga has not been achieved, then having come out of this [material] world, and having not yet got himself absorbed in the Brahman, would he get lost? Or, because he has not yet got established in the Brahman, does he permanently get destroyed as the other world (heaven) is [also] ruined for him? This is the question. (38-41)

On this [question], the conclusion —

The Bhagavat said —

O dear Pārtha! Neither in this [world], nor in the other is there a destruction for him. Certainly, no performer of an auspicious act does ever come to a grievous state. (42)

Pārtha etc. The idea [here] is: There is no [question of] destruction for the fallen-from-Yoga, either in this world or in the other; because his faith is not lost. He has indeed performed an auspicious act of seeking the Bhagavat, and that act is not of perishing nature as the *Agniṣṭoma* sacrifice etc., are. (42)

Having attained the worlds of performers of pious acts, [and] having resided there for years of Śāśvata, the fallen-from-Yoga is born [again] in the house of the pure persons, who are rich. (43)

Prāpya etc. *Of Śāśvata* : of Viṣṇu (personal god). [His] *years* : three years of Viṣṇu.[21] *Of the pure persons* : of those whose mind is prone to touch (to meditate upon) the body (*aṃśa*)[22] of the Lord. (43)

Or, he is born (reborn) nowhere other than in the family of the intelligent men of Yoga; for, this birth is more difficult to get in the world. (44)

Atha vā etc. If emancipation is destined to come to him by way of difference (*or* in grades), then he is reborn nowhere but in a family of the men of Yoga. That is why [the Lord] says : 'For, this birth is more difficult to get'. Indeed in the house of the rich there are necessarily many obstacles. (44)

There in that life, he gains (regains) that link of mentality transmitted from his former body. Consequently once again he strives for a full success, O rejoicer of the Kurus ! (45)

Being not a master of himself, he is dragged only by that former practice (its mental impression); only a seeker of the knowledge of the Yoga passes over what strengthens the [sacred] text. (46)

After that, the assiduously striving man of Yoga, having his sins completely cleansed and being perfected through many births, reaches the Supreme Goal. (47)

Tatra etc. upto *parāṃ gatim*. *For a full success* : for emancipation. *Being not a master of himself* : Indeed being exclusively under the control of other [force], he is forcibly driven towards the practice of Yoga by that [mental impression of his] former practice. This is not an ordinary thing. For, his act of passing over what strengthens the [sacred textual] sound is only due to his desire for knowing the Yoga. He passes over, i.e., he does not undertake, what strengthens the sound i e., that which is of the nature of hymn-recitation etc. *After that* : after [the rise of] desire for knowing [Yoga]. Striving by method of practice, he attains the Vāsudevahood (identity with the Supreme) at the time of destruction of his body. It should not be regarded that he has achieved success by [his practice in] that single body alone. Instead, it should be regarded that he had practised during the course of many a life-period. Therefore, it may be concluded that the fallen-from-Yoga is he who craves continuously for activities of [attaining] the Bhagavat by abandoning all other activities.[23] (45-47)

The superiority (*or* importance) of the Yoga, [the Lord] describes :

The man of Yoga is superior to the men of austerities and is considered superior even to the men of knowledge; and the man of Yoga is superior to the men of action. Therefore, O Arjuna ! you shall become a man of Yoga. (48)

Tapasvibhyaḥ etc. The superiority [of Yogin] over the men of austerities has already been indicated. The knowledge is the fruit of Yoga. Hence Yogin's superiority[24] over the men of knowledge. He is superior to men of action, because he alone knows how to perform action. (48)

The God-discarding difficult Yoga, does not itself yield success. This is stated [as] —

He, who has faith and serves Me with his inner self gone to Me, he is considered by Me as the best master of Yoga, among all the men of Yoga. (49)

Thus ends THE SIXTH CHAPTER in the
Holy *Bhagavadgītā*.

Yoginām etc. He, who establishes Me in his internal organ; who is totally addicted to devotion and faith and who serves i.e., internally experiences Me alone, and not anything else, following the method of tradition, learnt by rendering service to the revered teachers — he alone among all the Yogins, is the best master of the Yoga i.e., one who is fully absorbed in the Supreme Lord. Thus the superiority of the Yoga with Godly knowledge over all [other means] has been explained. (49)

MAY THERE BE HAPPINESS TO ALL!

Here is the Catch-verse :

All is achieved just on the proper attainment of the name of the Bhagavat.[25] On getting the rains, the paddy crops bear good yield.

Thus ends THE SIXTH CHAPTER in the
Holy *Gītārthasaṅgraha* written by the revered *Rājānaka*
Abhinavagupta, the best among the illustrious
great teachers of the Māheśvaras.

Notes

1. *Playing dice* etc. Cf. द्यूतं हि नाम पुरुषस्यासिंहासनं राज्यम् of Vāmana's *Vṛtti* under his own *Kāvyālaṅkārasūtra* (IV, iii, 24), which is itself a quotation from the *Mṛcchakaṭika*, Act, II, sentence preceding verse 7. See NSP Ed. (1910), p. 52.

   The statement in question indicates that simply playing dice without throne cannot go to make the kingship, and hence indicates the inevitability of the throne for royalty. On the same analogy, the first verse of the chapter establishes the necessity of action for becoming a master of renunciation. The logic of the inevitability of action in this regard is indicated in the second verse.

2. *Indicator*: I.e., a necessary distinguishing attribute. The idea is this: The supreme quietude of the person concerned causes the onlookers to discern that he has already mounted upon Yoga. It may be recalled that while commenting upon शास्त्रयोनित्वात् (*BS*, I, i, 3)

Śaṅkara etc., have explained *yoni*, a synonym of *kāraṇa* 'cause' in the sense "means of knowledge".

Here the expressions 'one who is desirous of mounting upon Yoga', 'one who has mounted on the Yoga', and 'quietude' seem to be suggestive of the mahout-and-elephant simile. Indeed the mahout desirous of climbing up the animal has to perform certain action to reach the back of the elephant. When he has mounted on it, he is to sit on it well; and having his elephant in between his legs he has to remain firmly in a particular posture that would indicate that he is a well trained mahout and he would reach his goal.

3. *Master of Yoga*: i.e., the *yuktas* (those who have completely mastered the Yoga). Cf. युक्तः योगारूढः – Rk.

4. *The action* etc. Or 'the action that has been mentioned earlier logically'.

5. *Cloth*: Cf. चैलं वस्त्रं......तदुत्तरं तत्प्रधानम् – Rk.

6. *Yoga*: Cf. योगं चित्तवृत्तिनिरोधात्मकम् – Rk.

6A. *The time-nerve:* According to the Aṣṭāṅgayoga system the Sun and the Moon Nāḍis, otherwise known as the Piṅgala and Iḍā Nāḍis, create the time in the form of day and night and the Suṣumnā consumes the Time. Cf.

सूर्याचन्द्रमसौ धत्तः कालं रात्रिंदिवात्मकम् ।
भोक्त्री सुषुम्ना कालस्य गुह्यमेतदुदाहृतम् ॥ – *HP*, IV, 17.

See also Gītā Ch. VIII, n. 39.

7. *The end*: Here Ag. seems to explain *nirvāṇa* and *saṃsthā* of the *Gītā* respectively with the words *saṃsthā* and *prāpti*.

   i) *Saṃsthā (saṃ+sthā* 'to come to an end') 'coming to end; *nirvāṇa (nir+vā* 'to move') 'state of having no movement';

   and again

   ii) *Saṃsthā (saṃ+sthā* 'to remain') 'remaining properly'; *prāpti (pra+āp* 'to attain') 'attaining properly'.

8. *As those in the Vedic literature: Jāgratah*, from the root *jāgṛ* (II Class), is the grammatically correct form and it is the reading in the Vulgate. Yet Ag. prefers *jāgaratah* and treats it as an *ārṣa* or obselets form. Cf. also:

   जागरतः, विकरणानियमोऽत्र च्छान्दसः। संस्कृतंमन्यास्तु पाठान्तराणि कल्पयन्ति – Rk.

(as quoted in the Critical Ed., by Belvalkar).

8A. *Itself being Its own nature:* स्वस्वभावस्य. Dissolve स्वमेव स्वभावो यस्य तस्य ।

8B. संनियोग *close contact* seems to be correct reading: However, Raniero Gnoli prefers to correct it into *saṁnyāsa* 'renouncing (of)'.

9. *In order to renounce* etc.: Or 'Renouncing completely etc.' if the reading of the Vulgate संकल्पप्रभवान् कामांस्त्यक्त्वा is taken into account.

10. The rendering is rather tentative. According to Ag. the *na* 'negation' in the verse should be construed with the verb *cintayet*, so as to bring out the meaning 'let him not think any object'. Thus we have here प्रसज्यप्रतिषेध. According to the other commentators, whom Ag. refutes, seem to have *na* construed with the immediately following *kiñcit,* so as to bring out the meaning 'let him contemplate on 'negation *(abhāva)*'. So there would be here a पर्युदास. These commentators seem to claim to receive inspiration from नेति नेत्यात्मा of the *Upaniṣad.* Ag. thinks that this sort of negative approach to the Self will lead to nihilism. According to him the Gītā verse teaches here only the abandoning of th thoughts of lower categories, in order to achieve a concentration on the Self. Hence Negation should not be meditated upon, lest the meditator himself should be negation itself.

Elsewhere Ag. quotes this Gītā verse comments and makes his point clear thus: ......संयतात्मनो नेति नेति हि वीप्सया सर्वनिषेधस्वभावत्वादेव बृहत्त्वेन अभावमेव ब्रह्म मन्यते केचन —

> शनैश्शनैरुपरमेत् बुद्धया धृतिगृहीतया ।
> आत्मसंस्थं मनः कृत्वा न किंचिदपि चिन्तयेत् ॥ इति

अत्र हि सकलचिन्त्यविरक्ततैव आत्मतत्त्वमिति उपपादितम्, अधरभूमिकापरित्यागं तावदाद्रियतामित्याशयेन, न तु तदेव परं तत्त्वम् । इदमेव दर्शितं स्पन्दशास्त्रे –

> 'नाभावो भाव्यतामेति'

इत्यादिना —

> अभावं भावयेत्तावत् यावत्तन्मयतां व्रजेत्

— *IPVV* under I, VI, 4-5 (Vol. II, p. 298)

Cf. also असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् – *TU*, II; 6.

11. *Bliss, assuming the roll of an agent* etc. : Here the idea is : The Bliss comes on Its own accord to the Yogin, who, as an object, remains passive; and not *vice-versa*.

11A. *Everything equally* : See Ag. on Ch. V; verse 8 above.

12. Here Ag. gives us the basic principle of *Ābhāsavāda* or Manifestation Theory of the Śaiva Absolutists. According to this theory all that exists—whether it is subject or object—is only an *ābhāsa* or manifestation of the *Parā Saṃvid*, Absolute Consciousness. Ag. says that in order to realise the Supreme, a person should first understand that all *ābhāsas* are identical with *Saṃvid*. He says : घटगताभासभेदाभेददृष्टिरेव च परमार्थद्वयदृष्टिप्रवेशे उपायः समवलम्बनीयः – *IPV*, under II, iii, 13.

Utpaladeva describes how a Yogin would view the world of objects : He would view that a pot, itself being identical with the observer Yogin, is conscious; he too, being identical with object like pot, is conscious; he, being identical with Sadāśiva, is conscious; and the latter, being identical with himself (Yogin), is also conscious; [the Absolute] Śiva Himself remains conscious of His own Self, being identical with different beings. Cf.

मदात्मना घटो वेत्ति वेद्म्यहं वा घटात्मना ।
सदाशिवात्मना वेद्मि स वा वेत्ति मदात्मना ॥

… … … …

सर्वे सर्वात्मका भावाः सर्वे सर्वस्वरूपतः ।
सर्वस्य सर्वमस्तीह नानाभावात्मरूपकैः ॥

… … … …

नानाभावैः स्वमात्मानं जानन्नास्ते स्वयं शिवः ।
एवं सर्वेषु भावेषु सर्वसाम्ये व्यवस्थिते ।
तेन सर्वगतं सर्वं शिवरूपं प्रतिष्ठितम् ॥

— *The Śivadṛṣṭi*, V, verses, 105–110 (pp. 194–195).

In this light the comments of Ag. on this verse and on the following ones are to be understood.

13. Ag.'s *Bhedavādavidāraṇa*, and his commentary on the *Devīstotra* are said to be known so far only from references to them in other works. For see K.C. Pandey, op. cit. p. 40.

14. *Illumination and manifestation of these objects* etc. : The idea seems to be this : The subject-object relationship is possible provided they meet one another somewhere on a common basis i.e., on the Supreme

Consciousness. Otherwise how can the subject and object meet? Can the grass, pebbles etc., drifting in different streamlets ever meet? Thus the *ābhāsavādins* ask. Cf.

> सकृदाभाससाध्योऽसावन्यथा क: समन्वय: – *IPK*, I, vii, 3.

and

> असौ समन्वय: सकृदाभासेन......योजनाभासेन साधयितुं शक्यो नान्यथा। न हि पृथक् पृथक् परिक्षीणेषु स्रोतस्सु तदुह्यमाना: तृणोपलादय: समन्वयं कंचिद्याति.........Ag. thereunder.

Elsewhere Ag. quotes the present Gītā verse partly, calls it *Ādisiddhasūtra* and summarises its purport as:

'In fact every given object is nothing but the Consciousness; and the Consciousness is the object; and hence there is no duality among them' —

> वस्तुत: पुन: घट: संवित् संविद्घट इति नात्र भेद: कश्चित् इति दर्शितमादिसिद्धसूत्रे 'यो मां पश्यति' इत्यादिना – *IPVV*, under I, v, 2 (Vol. II, p. 73).

15. *Not an injunction*: It is so because what has to be undertaken viz., the *ekatvadarśana* (the realization of oneness in all) has not been prescribed in the last two verses. Rather they describe what result comes from that *darśana*. Regarding *apūrva-vidhi* as अप्राप्तप्रापको विधि: 'injunction prescribing what is otherwise unknown', cf. Ag. under Ch. IX, 26–27.

16. *Author of the Bhāṣya*: The authority quoted below is probably from the *Yogasūtra* of Patañjali. Hence *Bhāṣyakṛt* may denote Patañjali. But, how is it that Ag. prefers to refer to him as *Bhāṣyakṛt* instead of *Sūtrakṛt*? Does he then mean the *Vyākaraṇa-Mahābhāṣya* by the simple expression *Bhāṣya*? Does he then subscribe to the tradition identifying Patañjali the Mahābhāṣyakāra with his namesake, the author of the Yogasūtra?

17. This quotation is from Patañjali's *Yogasūtra*. However there the *sūtra* in question reads

    अभ्यासवैराग्याभ्यां तन्निरोध: (I, 12)

    Hence Ag.'s quotation may be what is called अर्थतोऽनुवाद: 'Quotation of idea'.

18. *Scriptures.........rest*. What scriptures Ag. means here is not clear. Maybe *Siddhānta* in this context means the sixth system of the list of seven given in the *Kulārṇava*. These systems are the Vedic, Vaiṣṇava,

Śaiva, Dakṣiṇa, Vāma, Siddhānta and Kaula. There each succeeding one is considered to be higher than the preceeding one. Cf. —

> सर्वेभ्यश्चोत्तमा वेदा वेदेभ्यो वैष्णवं परम् ।
> वैष्णवादुत्तमं शैवं शैवाद्दक्षिणमुत्तमम् ॥
>
> दक्षिणादुत्तमं वामं वामात् सिद्धान्तमुत्तमम् ।
> सिद्धान्तादुत्तमं कौलं कौलात् परतरं न हि ॥

(quoted by K.C. Pandey, p. 845).

So, by *Siddhānta and the rest*, does Ag. mean only the Siddhānta and Kaula systems? However, the Siddhānta is said to be a dualistic school which seems to have been accepted by Ag., only partially. Therefore it may be much better if we take सिद्धान्तादि – to be what is known as अतद्गुणसंविज्ञानबहुव्रीहिः (i.e. a *Bahuvrīhi* where the qualities implied are not taken into account with the thing itself); dissolve the expression as सिद्धान्तः आदिः यस्य, तस्य कौलस्य शास्त्रे; and understand it in the sense of 'Kaula literature' only.

19. *Like a broken cloud:* The simile here seems to suggest a question 'whether the person would get lost temporarily like a broken cloud that gets lost temporarily and again rejoins'. Cf.

> पवनविशीर्णो जलदो यथा नश्यति तद्वत् पुनः सन्धानमापद्यते – Rk.

The second question that follows, however, deals with the loss once for all, which is indicated by the *vi* of *vināśa*.

20. Caprices of mind is certainly due to lack of faith.

21. *Three years of Viṣṇu:* Dissolve शाश्वतीः as शाश्वतस्य इमाः शाश्वत्यः, ताः शाश्वतीः (Objective case). *Śāśvata* is one of the names of the Lord Viṣṇu and it is the 56th name in the *Viṣṇusahasranāma-stotra*.

We are going to see, in the Gītā (VIII, 17), that 2,000 world-ages make one full day for Brahmā (personal god). Elsewhere Ag. has stated, on the authority of the Āgama literature, that 100 years of Brahmā go to make a day and 100 years a night for Viṣṇu. Cf.

> स्वकवर्षशतान्तेऽस्य क्षयस्तद् वैष्णवं दिनम् । रात्रिश्च तावतीत्येवम्......

— *TA*, VI, 145-46.

And

> विष्णोश्च तद्दिनं प्रोक्तं रात्रिर्वै तत्समा भवेत् ।
> अनेन परिमाणेन तस्याब्दं तु विधीयते ॥

— Quoted by Jayaratha thereunder.

Thus it is certain that Ag. believes that the person who has fallen from Yoga, lives in the heaven for three years of Viṣṇu according to this standard. Ag. arrives at the number 'three' (not actually mentioned in the Gītā text) obviously in view of the plural number *samāḥ*, that requires the minimum number *three*, following the well-known *Kapiñjalādhikaraṇa* principle of the Mīmāṃsakas, according to which the plural number denotes only 'three' as long as there is no authority against it (बहुवचनस्य त्रित्वे पर्यवसानं बाधकाभावे). See *PMS*, XI, i, 36 ff. and the commentaries thereunder.

Though *śāśvata* generally should mean 'perennial', 'constant' etc., Ag. has to interepret in the above fashion, of course with a bit of text-twisting and jugglery, because a permanent stay for the fallen-from-yoga in the heaven of pleasure is not the intention of the text. The glosses of other commentators शाश्वतीः समाः, . नित्यान् संवत्सरान् (Śaṅkara); बह्वीः समाः (Bhāskara); सहस्रसंख्याकानि वर्षाणि (Rk.); ब्रह्मपरिमाणेन अक्षयाः समाः (Ms) etc. are not answering the question 'how many years? and Ag. has something like an answer.

22. *The body*: Cf. Ag.'s comments on तदात्मांशं सृजाम्यहम् (Gītā, IV, 7 above) and ममैवांशो जीवलोके (Gītā, XV, 7 below).

23. Elsewhere Ag. summarises beautifully the contents of the Gītā verses 43-47 as:

परमार्थमार्गमेनं
ह्यभ्यस्याप्राप्य योगमपि नाम ।
सुरलोकभोगभागी
मुदितमना मोदते सुचिरम् ॥
महता कालेन पुनः
मानुषं प्राप्य योगमभ्यस्य ।
प्राप्नोति दिव्यममृतं
यस्मादावर्तते न पुनः ॥

— *PS*, 100, 102.

24. *Yogin's superiority* etc. This follows the principle 'the means are more important than the end'.

25. *All is achieved*, etc.: It may be noted that nowhere in the sixth chapter of the Gītā, the importance of the *nāma* or the name of the Bhagavat has been extolled even in the light of Ag.'s interpretation. On the other hand, the importance of the Yoga with godly knowledge

is found stressed upon as we have seen in the last verse of the chapter as explained by Ag. Hence can we take the liberty to change drastically the text भगवन्नाम into भगवज्ज्ञान? Or, may we understand भगवन्नामसंप्राप्तिमात्रात् in the sense 'Just on the proper attainment of Him, bearing the name *Bhagavat* (भगवान् इति नाम यस्य तस्य संप्राप्तिमात्रात्)? Or, may we believe that Ag. gives — beyond the scope of the chapter — his own idea about the efficacy of the Lord's name? Of course, the *Bhagavannāma* is a sure means for a devotee to achieve all, including the *Bhagavajjñāna*.

Chapter Seven

The Bhagavat said—

O son of Pṛthā, hear [from Me] how, having your mind attached to Me, practising Yoga and taking refuge in Me, you shall understand Me fully, without any doubt. (1)

I shall teach you this knowledge in full together with action; for a person who has known this there remains in this world nothing else to be known. (2)

Mayi etc. *Jñānam* etc. The words *jñāna* and *vijñāna* mean [respectively] 'knowledge' and 'action'.[1] There remains nothing apart from these [two]. For, all the knowables are rooted in the knowledge and action.[2]

Among thousands of men, perchance, one makes effort for the determined knowledge.[3] Among those, having the determined knowledge – even though they make effort – perchance one realises Me correctly. (3)

Manuṣyāṇām etc. All [persons] are not fit for this subject. By this statement, [the Bhagavat] has declared that, as the subject is difficult to grasp, it is to be learnt with effort. (3)

My nature is divided eightfold, such as the Earth, the Water, the Fire, the Wind, the Ether, the Mind, and also the Intellect and the Ego; (4)

This is the lower [nature of Mine]. Not different[4] from this is My superior nature which has become the individual Soul and by which this world is maintained. O mighty armed (Arjuna), you must know this. (5)

Bhūmiḥ etc. *Aparā* etc. [The demonstrative] 'this' denotes what is being perceived [as objects] through sense-organs by all men at the stage of mundane life. This is only one and at the same time is divided eight-fold. Therefore the universe is one and unitary, because it is made of one single material cause. By this statement, monism is demonstrated even while following the Prakṛti theory.[5] The selfsame Prakṛti has become the living one i.e., the personal Soul. Hence it is superior [to what has become eight-fold]. It also belongs to Me alone and not to anybody else. This Prakṛti is [thus] two-fold and varied in the form of the universe consisting of the knowables and the knower. That is why this Prakṛti (the basic material nature), being the substratum of all beings reflected on the surface of the clean mirror, viz., the Self, is nothing but Self's own nature and [hence] never leaves Him.[6] *This world:* the Earth etc. [mentioned in the 4th verse]. (4–5)

All beings are born of this womb.[7] Hence keep [them] nearby. I am the origin as well as the dissolution of the entire world. (6)

There exists nothing beyond Me, O Dhanañjaya; all this is strung on Me just as the groups of pearls on a string. (7)

Etadyonini etc. *Mattaḥ* etc. *Keep them nearby:* You should place them in your neighbourhood[8] following the method of experience augmented by practice. Or [it may mean[9] that] You should bear in mind that I, the Vāsudeva, am both the origin and destruction of all beings. What is indicated by 'I', is this: Even though [it is viewed that] the Absolute (Īśvara) is distinct from the Prakṛti, Soul and Supreme Soul, It remains by all means immanent in all; hence there is no room for the theory of dualism of the Sāṅkhya and the Yoga schools. *Just as the pearls on the string:* Just as the string does exist unobserved in the interior [in a necklace] though its form remains undetected, in the same fashion I remain in all. (6-7)

O son of Kuntī! I am the taste in waters; the light in the moon and the sun; the best hymn (OM)[10] in the entire Vedas; the sound that exists in the ether (or the mystic hymnal sound in the entire Vedas – a sound that is in the ether); and the manly vigour in men. (8)

Raso 'ham apsu etc. I am that [basic] taste which has not yet developed as to have the classification of sweetness and so on, and which is being tasted in all waters. Similarly, *the light:* That [light] which is devoid of gentleness and fierceness etc. [The sound that exist] *in the ether* in the sky. *The sound that* etc. Here the emphasis is on all sounds, as they are attributes of the ether. Or, the passage denotes that empty basic sound which, being exclusively an attribute of the ether; which does not depend on any other external causes like union and partition[11] [of some objects]; which exists in the ether within the cave of the Brahman; which is quite intelligible to the groups of Yogins with attentive heart (mind); which bears the name *Anāhata*;[12] and which pervades the entire groups of the Vedas — that sound represents the Absolute. *Manly vigour:* that lustre by means of which one is identified as a man throughout the earth. (8)

I am the pure smell in the earth; I am also the brilliance in the sun; I am the life in all beings and austerity in the ascetics. (9)

Puṇyaḥ etc. By its own nature pure is that smell which exists in the earth as its exclusive property. The foulness, the excessiveness [of the smell] are due to contamination of other elements. That has been stated [elsewhere] as:

> '[A particular thing] becomes hard because of the excess of the properties of the earth; foul-smelling on account of the rise of the fire-properties; and stiff due to liberality (excess) of the properties of water'[13] and so on. (9)

O son of Pṛthā! Know Me as the eternal seed of all beings; I am the intellect of the intellectuals and the brilliance of the brilliant. (10)

Of the strong, I am the strength that is free from desire and attachment. O best of the Bharatas, in [all] beings I am the desire which is not opposed to attributes. (11)

Bījam etc. ***Balam*** etc. ***The seed:*** the subtle prime cause. ***The strength, free from desire and attachment:*** It is of the nature of vigour and is capable of supporting all that exist. ***Desire:*** the Will,[14] which is nothing but Pure Consciousness and which is not opposed to any of the attributes (its objects) like pot, cloth etc. For, the Will, because it is the [conscious] energy of the Bhagavat, is immanent in all and nowhere is it opposed, eventhough it is being differentiated (i.e. the wills or desires are classified) on account of its attributes like pot, cloth etc., which are [only] accidental. Thus the wise, because they are devoted to this Will, are of the nature of Pure Consciousness. That has been said also in the *Śivopaniṣad*[15] as —

> '[A man of wisdom] would concentrate his mind on the Will or [Self] Consciousness that arises'. (*VB*, 98)

[Here in this quotation] *that arises* means 'that has just risen but has not yet spread outside.'[16]

Ignoring this way of interpretation [of the Gītā passage] some interpret it so as to bring out the idea 'He would enjoy the group of the three,[17] not hindering mutually'. These (commentators) are ignorant of the customs (*krama*) sanctioned by the traditions;[18] yet they interpret the secret about the Absolute! No doubt they deserve [our] salutation.[19] (10-11)

Whatever beings are there [in the universe] – whether they are of the Sattva or of Rajas or of Tamas (Strands) — be sure that they are from Me; I am not in them, but they are in Me. (12)

Being deluded by these three beings of the Strands, this entire world does not recognise Me Who am eternal and transcending these [Strands]. (13)

Ye ca etc. *Tribhiḥ* etc. The [Strands] Sattva etc.,[20] are derived from Me, and not I from them. That is why he who has achieved his identity with the Bhagavat (the Absolute), properly realises all [objects] as being the Bhagavat [Himself]. On the other hand, the person who is established in the knowledge of objects of umpteen varieties does not understand the reality of the Bhagavat. This *krama*[21] (traditional order) pleases the mind of all. With this idea only the Lord is going to declare presently[22] 'Vāsudeva is all'. There the meaning is this: He, whose internal organ is favoured by the descent of the Supreme Energy *or* grace[23] *(Śakti–pāta)* that arises after [reaching the stage of] equableness of effects of actions *(karma–samatā)*[24] that is brought about by the enjoyment [of effects] through many births; and who realises the reality of Bhagavat, with conviction 'verily all is Vāsudeva' – that person is the great Soul and he is difficult to find. But, not knowing in this manner and, on the contrary, being deluded by the Strands, Sattva etc., this world, fails to perceive the reality of Vāsudeva, transcending the Strands. (12–13)

[The Lord] declares why the persons established exclusively in the Sattva etc. (Strands), are not conscious of the real nature of the Bhagavat:

This is My play (*daivī*), trick-of-Illusion composed of the Strands and is hard to cross over. Those, who resort to Me alone – they cross over the trick–of–Illusion. (14)

Daivī etc. *Deva* means 'one who plays'.[25] What is born of (*or* exists in) him is *daivī* 'play'. Hence, the meaning is: 'This is My play'. Due to this [play–trick], the [Strands] *Sattva* etc., even though they are not really different from the Supreme Brahman,[26] the Pure Consciousness, manifest as different from That. This [differentiation] itself accounts for their secondary nature i.e., the nature of being an object of enjoyment i.e., being dependent on the existance of the enjoyer.[27] This peculiarity of dual-nature is inexplicable[28] for the persons of mundane life. Hence to them it is a trick-of-Illusion. Therefore, those who have realised the light of the Brahman, the Supreme Reality, and find the universe as not distinct from that [Brahman], they [alone] cross over the trick-of-Illusion which is of the nature of manifesting in duality[28A] and is in the form of the dependent status of the Strands, Sattva etc. This is the idea indicated by 'alone' in 'Me alone'. On the other hand those who would find just the manifestation of duality as they [appear to] exist – they do not cross over the trick-of-Illusion. Thus it is rightly said 'I am not in them (in the beings of the Sattva etc.) etc.' (14)

The deluded evil-doers, the vilest men, who are robbed of knowledge by the trick-of-Illusion and have taken refuge in the demoniac nature–they do not resort to Me. (15)

Nā mām etc. Those who do not take refuge with attention in Me, even while their body remains fit for the purpose, they are evil-doers and the basest of men, deluded, demoniac, i.e. given to darkness (ignorance). Hence, this is only the power of the trick-of-Illusion. (15)

Men of good action who worship Me always are of four types: the afflicted, the seeker of knowledge, the seeker of wealth and the man of wisdom, O best among the Bharatas! (16)

Of them, the man of wisdom, being always attached [to Me] with single-pointed devotion excels [others]. For, I am dear to the man of wisdom above all personal gains and he is dear to Me. (17)

All these are noble persons, indeed. But the man of wisdom is considered as the very Soul of [Mine].

For, with his self (mind) that has mastered the Yoga, he has resorted to nothing but Me as his most supreme goal. (18)

At the end of many births, one attains Me with the conviction that 'All is Vāsudeva' – that noble Soul is very difficult to get. (19)

Caturvidhāḥ etc., upto *sudurlabhaḥ*. Those who worship Me are men of good action. They are of four types. All these are noble ones. For, other persons, mean-minded as they are, beg a cure of their affliction, and money etc., from persons who have hands, feet, stomach, body and intelligence (or *bodily strength*) that are equal to their (the beggers) own, or even from those who are very much inferior. But, by comparison with the man of wisdom, [the other three under question] are of inferior intelligence. For, they entertain, at that stage too, a sense of duality. Because, a sense of duality[29] 'I seek this from the Bhagavat' is clearly discernible in them. On the other hand, the man of wisdom hangs on Me alone with a sense of identity [of him with Me]. Hence, I am verily identical with him. It is I alone, and not [any other] gain, that is dear to him. That is why he is having a mind purified by the firm conviction 'All is nothing but Vāsudeva'.[30] (16–19)

Being robbed of their wisdom by innumerable desires [and] being controlled by their own nature, persons take refuge in other deities by following one or the other religious regulations. (20)

Whatever may be the form [of the deity] a devotee –whosoever he may be – desires to worship with faith, I assume that form which is firm and is according to [his] faith. (21)

Endowed with that faith, he seeks to worship that deity and therefrom receives his desired objects that are ordained by none but Me. (22)

But, that fruit of those men of poor intellect is finite. Those, who perform sacrifices, aiming at the gods, go to gods, and My devotees go to Me. (23)

Kāmaiḥ etc. upto *mām api.* On the other hand, those persons, whose minds are conditioned by a variety of their own respective desires for the best and so on (*or* the desires that may be classified as the best and so on) – they have their thinking faculty carried away by their desires, and worship a particular deity who possesses nothing but My intermediate body that suits only to those devotees' desires. Hence, they obtain their desired result from Me alone. But, that result has an end of its own, because it is limited by the mental impressions of their own. Therefore those who perform sacrifice etc., with the aim of becoming Indra etc.,[31] (*or* of attaining the houses of Indra etc.) gain their desired fruit accordingly. On the other hand, those whose chief aim is to attain Me, they gain Me alone. (20-23)

But, while the Absolute-being is immanent in all, how is it that the fruit achieved by the worshippers of other deities is limited? The answer is given as:

The men of poor intellect, are not conscious of the higher, changeless and supreme nature of Mine; and hence, they regard Me, the Unmanifest, to be a manifest one. (24)

Avyaktam etc. Because of their poor intellect, these [worshippers of other deities] do not at all recognise the unmanifest and ultimately true nature of Mine. On the contrary, they conceive Me merely as one, possessing only a manifest form, with a particular knowledge and a particular innate nature, all suitable to their own desires. [They think] not otherwise. That is why, no name or form [of a deity] is insisted upon [by the Lord].

However, this is the established view [of the teachers of the school] in this regard: If a person holds fast to a specific form of a deity in order to get rid of desires, that [itself] results in his becoming pure and emancipated.[32] If the case is reversed, [the result] would be a contrary one.[33] (24)

Being surrounded by the trick–of–yoga–Illusion,[34] I am not clear to all; [and hence] this deluded world [of perceivers] does not recognise Me, the unborn and the undying. (25)

O Arjuna, I know the beings that are gone off, that are present and that are yet to be born; but no one knows Me. (26)

Nāham etc. *Vedāham* etc.[35] I am not perceivable to all. (25–26)

But the actions themselves, if performed, would beget emancipation at the time of dissolution [of the world]. otherwise, how does the total dissolution come to be there? When this doubt arises,[36] [the Bhagavat] commences [to answer] as:[37]

O descendant of Bharata, O scorcher of foes! At the time of creation, all beings get delusion because of the illusion of pairs [of opposites] arising from desire and hatred. (27)

Icchā-etc. [At the time of destruction] he (the personal Soul) is led to expand exceedingly, while he still remains unconscious on account of his desire, aversion, anger, dellusion etc. On account of this, the entire world takes recourse to the sleeping stage while it continues to exist in its entirity within the stomach of the Prakṛti (the Prime Cause); and to exist just being (temporarily) not capable of performing its activities. For, as long as there is delusion, the mental impressions are to be experienced, as in the case of the sleeping stage in the night time every day. But on that account no emancipation is gained. For, when the experience of loss of unconsciousness is over (i.e., when consciousness is regained), again the mundane life with its varieties of activities is found.[38] (27)

But those men of virtuous deeds, whose sin has come to an end – they, being free from the delusion of pairs [of opposites], worship Me with firm resolve. (28)

Those, who, relying on Me, strive to achieve freedom from old age and death – they realise all to be the Brahman and realise all the actions governing the Self. (29)

Those who realise Me as one [identical] with what governs the beings, deities and with what governs the sacrifices – they, even at the moment of their journey, experience Me, with their mind mastering the Yoga. (30)

Here ends the SEVENTH CHAPTER in the
Holy *Bhagavadgītā*

Yeṣām etc. upto *yukta-cetasaḥ*. Those, in whom the darkness (ignorance) has totally vanished, and the Self is well secured due to the decaying of the good and bad effects of actions – they break off the canopy of their [castle of the] mighty delusion and realise everything as the Brahman studded (purified) with the rays of the Bhagavat, emerging out of the darkness of old age and death; and realise 'what governs the Self, the beings, the deities and the sacifices are all My own different aspects.' They also experience Me at the time of their journey, on account of their having internal organ permanently immersed in the thought of the Bhagavat[39]. For, those who remember the Bhagavat even earlier, since their birth – they at the last moment would very well remember the Absolute Lord. [Hence] it is good to simply keep silent with regard to those who opine 'What is the use of worshiping since [the time of] birth?' (28-30)

MAY THERE BE PROSPERITY :

Here is the Catch-verse :

The distinctly cultivated devotion towards the Bhagavat is the very *kalpa* (wish-fulfilling) creeper. For, it would fulfill[40] the desire [of the seeker], suitable to the desire of exertion for attainment [of emancipation].

Thus ends the SEVENTH CHAPTER
in the Holy *Gitārthasaṅgraha* written by the revered
Rājānaka Abhinavagupta, the best of the illustrious
great preceptors of the Māheśvaras.

Notes

1. *Action :* See Ag.'s gloss on *vijñana,* under VI, 8, above. Cf.. विज्ञानकर्तृकं सर्वं...... Śaṅkara under *TU*, II, 5.

2. *The knowables ...... action,* *Kriyā* seems to denote the *Spandatattva* of the Īśvara. According to the Spanda theory all beings in the universe are the manifestations of the Lord's *kriyā* and *jñāna śaktis.* Cf. also

   तथा हि जडभूतानां प्रतिष्ठा जीवदाश्रया ।
   ज्ञानं क्रिया च भूतानां जीवतां जीवनं मतम् ॥ —*IPK*, I, i, 4.

3. *Siddhi* is taken to mean 'determined knowledge', bearing in mind असंशयं समग्रं मां (VII, 1). Cf. the expressions लक्षणप्रमाणाभ्यां वस्तुसिद्धिः and also साध्यसिद्धिः as opposed to साध्यसंशयः.

4. This rendering is made in view of the reading इतोऽनन्याम्. See below.

5. *The Prakṛti theory :* I.e., the theory of *Prakṛtipariṇāma*, according to which the universe is the modification of a single basic material called Prakṛti. This is the theory upheld by the Sāṅkhyas. According to this, both Puruṣa and Prakṛti are two different categories; of them the Prakṛti modifies itself as the universe, consisting of the Mahat down to the Earth. This theory is not acceptable to the Kashmir Śaivites who uphold the theory of Śaiva Absolutism according to which the same Śiva manifests *(ābhāsa)* both as Puruṣa and the Prakṛti, which are therefore not different from one another. Yet, the former, because it is sentient, is referred to be superior to the other. Ag. reads this theory in these Gītā verses.

It may be noted that Ag. could read the above theory of identity of Puruṣa and Prakṛti here, provided he had a text like अपरेयमितोऽनन्याम् or something like that. Abhinavagupta's wording सैव जीवत्वं प्राप्ता etc., indicates that he had such a reading with him, as against अपरेयमितस्त्वन्यां found in the Vulgate and accepted by Rāmakaṇṭha and Ānandavardhana also. However it is to be noted that the former concludes that the division of Prakṛti into superior and inferior ones, and into the sentient and non-sentient ones is only due to Illusion, (मायावभासितपरापरभेदेन जडचेतने द्वे प्रकृती). See also our note under VII, 6–7 below.

6. Here Ag. gives the basic principle of the problem of creation according to the Kashmir school of Śaivism. According to this theory, the entire universe is the manifestation of the Lord's nature i.e., Prakṛti which is not different from Him, and which is His power of producing wonder *(camatkāra)*. The Lord is taken to be the creator of the universe, only because He manifests as such. The present passage may better be appreciated if it is read along with Ag.'s following verses, occurring elsewhere :

   दर्पणबिम्बे यद्वन्नगरग्रामादिचित्रमविभागि ।
   भाति विभागेनैव च परस्परं दर्पणादपि च ॥

   विमलतमपरमभैरवबोधात्तद्वद्विभागशून्यमपि ।
   अम्योन्यं च ततोऽपि विभक्तमाभाति जगदेतत् ॥ —*PS*, 12–13.

   Also see Yogarājās commentary thereunder.

7. *This womb :* I.e. the nature, described in the last stanza as 'by which this world is maintained.' This supports Ag.'s interpretation of the last verse according to which a single *tattva* (i.e. Paramaśiva) becomes both the perceivable and the perceiver. Of course Śaṅkara Bhāskara, Rk., etc., take 'this' of 'this womb' as denoting both the inferior and superior natures. Yet, though that is also grammatically possible, 'this' may more naturally denote 'the superior nature', mentioned just immediately before, or the nature which is not different from the one becoming eight-fold items and which has become the individual Soul. Hence, Ag.'s reading, we have above suggested, may not be an altogether improbable one.

8. *Place them* etc. : I.e., 'Enjoy them.' According to the Kashmir Śaiva system, the enjoyment of object, by practicing the idea of identity between the enjoyer and the enjoyed, is not a hindrance, but a means to realise the Supreme.

9. *Or it may mean :* I.e., by construing उपधारय with what follows next.

10. *Best hymn :* *Praṇava (pra* 'the best' ; '*ṇu*' 'to praise') means lit. 'the best hymn of praise.'

11. *Union and partition :* Usually the sound is classified three-fold as :

संयोगजः 'the sound born of the union of two things' ; विभागजः 'the sound born of the partition of two units' ; शब्दजः 'the sound born of another previous sound.'

12. *Anāhata*, lit 'unbeaten' denotes that sound which is never beaten i.e., never perishes and which is not born from beating [such as, of a stick on a drum] etc., i.e. not born of *saṁyoga*. This is said to be the basic inarticulated sound that is common to different syllables. Cf.

एको नादात्मको वर्णः सर्ववर्णविभागवान् ।
सोऽनस्तमितरूपत्वादनाहत इहोदितः ॥ — *TA*, VI, 217.

This basic sound is usually described in the Purāṇas as having been born in the cave of the Brahmā (personal god), as being heard only by those who have controlled their mind and as being the basis for all syllabic sounds. Cf.

समाहितात्मनो ब्रह्मन् ब्रह्मणः परमेष्ठिनः ।
हृदाकाशादभून्नादो वृत्तिरोधाद्विभाव्यते ।
ततोऽक्षरसमाम्नायमसृजद्भगवानजः ॥

—*The Bhāgavata Purāṇa* as quoted in the *Śabdakalpadruma*, s.v. *nāda*.

13. This incomplete quotation of some unknown source, is general in nature and has nothing in particular regarding the smell in the earth. However it supports Ag.'s contention that the foulness of smell is due to the contamination of the fire-element.

14. *The Will* etc. Here Ag. gives a dose of the Kashmir Śaiva concept of the Śakti. He takes *kāma* in the sense of Icchā Śakti, one of the forms of the universal Śakti which manifests in three stages viz., *para*, *parāpara* and *apara*. In the first stage, Śakti is said to be in the form of *sac-cid-ānanda* or Being – Consciousness – Bliss, and the Icchā, Jñāna and Kriyā Śaktis exist in total identity with *Cid* and *Ānanda*. No experience is possible in the absence of the Parā Śakti.

In the second or the *parāpara* stage the Icchā-Śakti fully manifests, followed by the manifestation of Cit-Śakti (Self-Consciousness) and Ānanda. They are the functions of the Parā Śakti and are of the nature of Cit (Self Consciousness). Here they have nothing to do with sensuous pleasure.

From this stage arises the *aunmukhya*, (the first flicker of the Will) leading to the third or the *aparā* stage where the Jñāna and Kriyā Śaktis (powers of knowledge and action) are fully manifest.

These three stages are believed to exist in between the highest state of realisation and the state of mundane existence. We in the mundane existence are in the third stage and in order to achieve realiastion we should concentrate our mind on the second or *parāpara* stage. This (is what) seems to have been prescribed in the *Śivopaniṣad* passage quoted by Abhinavagupta in the sequel.

15. The following quotation is the first half of a verse (98) in the well known Śaiva work called *Vijñānabhairava*. From Ag.'s remark it appears that the said work had also the name *Śivopaniṣad*. The second half of the verse reads :

आत्मबुद्ध्यानन्यचेतास्ततस्तत्त्वार्थदर्शनम् ।

The commentator Kṣemarāja, Ag.'s pupil, comments on it as :

इच्छायां जातमात्रायाम् , अय वा ज्ञाने जाते सति
विषयसंकल्पं विहाय आत्मैवैतत् इति बुद्ध्या
चित्तं निक्षिपेत् ; तेनैव परमार्थज्ञानं भवेत्... ...
... ...सालम्बनापरपर्यायसाकारभावनेयम् ॥

16. *Not spread outside :* I.e., before *aunmukhya* arises as we have seen earlier.

17. *The group-of-three :* I.e. the *dharma, artha* and *kāma*. The commentators who are being rediculed by Ag. here obviously take धर्माविरुद्धः of the Gītā verse in the sense of धर्मार्थाविरुद्धः or कामः in the sense of अर्थकामौ.

18. The wording here recalls to our mind the Krama branch of the Kashmir Śaivism where the path of realisation is always kept secret and is transmitted traditionally and orally by the teacher to his deserving pupil.

19. Note the sarcasm in this sentence.

20. *The Strands, Sattva* etc. Probably here Ag. gives us a principle of Pratyabhijñā system, according to which the *jñāna, kriyā* and *māyā* of the Lord appears respectively as the Strands, Sattva, Rajas and Tamas in the Jīva. Cf.

स्वांगरूपेषु भावेषु पत्युर्ज्ञानं क्रिया च या ।
मायातृतीये ते एव पशोः सत्त्वं रजस्तमः ॥ — *IPK*, I, iv, 3.

21. *This krama* etc. Here the word *Krama* suggests that Ag. has in his mind that part of *Kramasūtra* which defines *Kramamudrā* as a stage in whish 'the mind swings alternately between the internal and external; the internal appears as the Universal Consciousness and the external no longer appears as merely the world, but only as the form of Śiva or Universal Consciousness.' — *PH*, p. 155.

Elsewhere Ag. himself quotes the Gītā, VII 12th verse, to show that the entire universe consisting of the knower and things to be known, has come out of the *ahaṁvimarśa*; There he says

> ... ...तेनोक्तं गुरुणा तत्रभवता वासुदेवेन अर्जुनं प्रति 'ये चैव सात्त्विका भावा राजसास्तामसाश्च ये मत्त एवेति तान्विद्धि ...... ॥' इत्यनेन सर्वमिदं वेद्यरूपं वेदकरूपं च प्रकाशतदभावतदुभयसंवलनात्मतया विचित्रम् 'अहम्' इति शुद्धस्वभावादेव संवेदनात् प्रसृतमित्यभिधाय... ...
>
> *IPVV*, under I, i, 1. (Vol. I, p. 45).

22. Presently : I.e., in VII, 19.

23. *Śakti-pāta* is defined as *Parameśvarānugraha-śakti-pāta* 'descending of the Grace of the Supreme Lord.' See *TA*, XIII, 116-117 and commentary thereunder.

24. *Karma-samatā* : According to a school of thought, this *Śaktipāta* comes to an aspirant when he attains the stage of equipoise of the unseen results *(adṛṣṭas)* of both the good and bad actions of his. This equipoise is believed to be effected when both the opposite *karmas*, through the enjoyment of their respective effects, become equally powerful and stand neutralizing each other.

भोगपर्यायमाहात्म्यात् काले क्वापि फलं प्रति ।
विरोधात् कर्मणी रुद्धे तिष्ठतः साम्यमीदृशम् ॥ *TA*, XIII, 68.

However Ag. does not subscribe to this view in the *TA*. There, after refuting the above view, he tries to establish that the Lord's Grace comes to a seeker on Its own accord and does not depend on the *karma-samatā*. Cf.

धर्माधर्मव्याप्तिविनाशान्तरकाले
शक्तेः पातो ग्राहनिकैर्यः प्रतिपन्नः ।
तं स्वेच्छातः संगिरमाणाः स्तवकाद्याः
स्वातन्त्र्यं तत्त्वप्यनपेक्षं कथयेयुः ॥ —Ibid, 129.

Here in the *Gītārthasaṅgraha* it is of interest to note that Ag. accepts the same theory which he rejects in the *TA*. Why this discrepancy ?

According to K.C. Pandey, (p. 33 etc.) the *Gītārthasaṅgraha* was written by Ag. after *T.A.* If that is correct then, the discrepancy may show that Ag. changed his mind after he wrote *TA*.

25. *One who plays:* Cf. देवस्य क्रीडामयस्य — Ag. under *IPK*, I, viii, 11.

26. *Though they are not different......* See above n.20 under VII, 12-13.

27. *Being dependent — enjoyer:* A particular thing can be an object of enjoyment, provided there is an enjoyer to enjoy it. Cf. the present passage भोक्तृतत्त्वपारतन्त्र्यं भोग्यत्वं with Ag.'s own statement भोक्तृतन्त्रात्मलाभात् भोग्यतायाः under Ch. III, 14-15.

28. *Inexplicable:* According to the Advaitins too Illusion is *anirvācya* or inexplicable, but not for the *saṃsārins* alone.

28A. In the literature of the Śaiva Absolutists the *māyā* or the Trick-of-Illusion is defined as:

> तस्येश्वरस्वभावस्य पशुभावे प्रकाशिका ।
> विद्याशक्तिस्तिरोधानकरी मायाभिधा पुनः ॥
> भेदे त्वेकरसे भातेऽहंतयाऽनात्मनीक्षिते ।
> शुद्धे बुद्धौ शरीरे वा मायाशक्तिर्विजृम्भते ॥ — *IPK*, III, i, 7-8.

29. *Because a sense of duality* etc.: In a slightly different way Ag. elsewhere clarifies his view on verse 16-18 as follows:

> ... ...दुःखनिराकरणकारणतानिश्चयेन वा सुखसंपत्तिहेतुतानिश्चयेन वा तदुभयविषयार्थसंशयेन वा जिज्ञासाशब्दवाच्येन, तत्त्वज्ञाननान्तरीयकतया वा परमेश्वरविषयः प्रह्वीभावो जायते । तदाह – मामिति [चतुर्विधा भजन्ते मामित्यत्र] । आर्तो जिज्ञासुरित्यादि – अविच्छेदेन प्रकाशमानं परमात्मानं सोपाधिं पूर्वे [त्रयः], चरमो निरुपाधिं भजन्ते, सेवन्ते, उत्कर्षयन्ति । तेन भक्ताश्चतुर्विधाः । तेषां मध्ये अन्त्यो नित्ययुक्तः ... ... नित्यं च भक्त्या युक्तः, न तु आद्यत्रितयवत् फलप्राप्तौ निवर्तमानभक्तिः ; तथा एकभक्तिः, एकत्र परमेश्वरे एव भक्तिः यस्य, न तु प्राधान्येन फले । स विशिष्ट इति प्रकृष्टतां निरूप्य परमेश्वरावेशरूपतया समस्तसंपन्निमित्तभावं संवादयति 'ज्ञानी त्वात्मैव मे ...' इति । मम प्रत्यभिज्ञातपरमेश्वरात्मनो ज्ञानी आत्मा स्वभावः परमेश्वरः इत्ययमर्थो भङ्ग्या उक्तः । न तु ज्ञानिनः अहमात्मा इति ।
>
> — *IPVV*, under I, i, 1 (Vol. I, pp. 28-29)

30. *All is Vāsudeva* : See also under VII, 12–13 above for Ag.'s observation on this verse. Cf. ...मां प्रत्यगात्मानं प्रत्यक्षतः प्रपद्यते। कथम् ? "वासुदेवः सर्वम्" इति — Śaṅkara.

31. *With the aim of becoming Indra* etc. : Umpteen instances of performing sacrifices for attaining to the status of Indra etc. are known from the *Brāhmaṇa* and the *Purāṇa* literature.

32. Thus the *sākāra*-worship is accepted only to get rid of desire and by that means to get emancipation.

33. *If the case is reversed etc.* I.e., if one holds to a form of deity for the fulfilment of his desires that itself would result in his further impurity and further bondage.

34. *Yoga-Illusion* : Here *Yoga* may denote the combination of the Strands viz., the *sattva* etc. Cf. गुणमयी मम माया दुरत्यया (VII, 14 above).

35. *Vedāham* etc. Of course Ag. does not comment on the verse, *Vedāham* etc.

36. This doubt arises perhaps due to statement 'If the case is reversed, the result would be a contrary one.'

37. *Commences* : The answer given in the next verse, is not a direct answer, as we shall see in the sequel. Hence 'commences to answer.'

38. The idea here is this : Because 'first creation' is a contradiction in terms; because at the time of re-creation the personal Soul starts experiencing the mundane life, we have to infer that the mental impressions must have continued to exist, but in the subdued state, during the period between the preceding destruction and the succeeding creation. Hence the non-performance of actions cannot itself be regarded as emancipation at the time of the destruction of the world. The Pratyabhijñā school believes in two types of destructions of the world : Ordinary Pralaya (partial destruction) and Mahāpralaya (total destruction). Here Ag.'s question is concerned only with the former one, though the total destruction is cited by way of example. All schools of Indian theistic philosophies believe that during the Pralaya, *karma*, *karma-saṃskāra* or *vāsanā* exist in the individual Souls, and they lead to the re-creation. There is a long dispute among the thinkers as to whether there could be total destruction, and whether it could be followed by recreation. For details see K.C. Pandey, op. cit. pp. 353 ff ; etc.

Here Ag.'s introduction to, and his commentary on, the present verse are worth comparing with *YS*, IV, 34, and *YB* and *TV* thereunder. For the necessary extracts see our note no. 19 under Gītā, XII, 15–20 below.

39. *For those......* See *Ṭippaṇī* on the concerned passage of the commentary.

40. *Devotion... ...would fulfill* etc. : Cf. मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी Śaṅkara, *Vivekacūḍāmaṇi*, verse 32.

The seventh chapter of the *Gīta* is traditionally known as *Jñānavijñāna-yoga* 'The Yoga of Knowledge and Action' and it has the support of the internal evidence ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः (VII, 2). However Ag. seems to think that the main theme of the chapter is *bhakti* or devotion. May be he is right. Cf.

मय्यासक्तमनाः (VII, 1) ;
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते (VII, 14) ;
भजन्ते मां दृढव्रताः (VII, 28) ;
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः (VII, 30).

Chapter Eighth

What has been introduced by the Bhagavat by saying 'They know that Brahman etc.,' [at the end of the last chapter], the same [the Sage] decides by raising nine questions[1] [as follows] :

Arjuna Said :

What is that Brahman? What is termed the Lord-of-the-self (*adhyātma*)?[2] What is action? O the Best-of-persons! What is stated to be the Lord-of-material-things (*adhibhūta*)? What is called Lord-of-divinities (*adhidaiva*)? (1)

Who is Lord-of-sacrifices (*adhiyajña*) [and] how?[3] Who in this body?[4] O slayer of Madhu! How are You to be realised by the self-controlled ones at the time of their journey (i.e., death) also? (2)

Kiṃ tad Brahma etc. *Adhiyajñaḥ* etc. *Who and how* is the *adhiyajña? Who in this body?*: 'does reside' may be supplimented. (1–2)

The Bhagavat said :

The immutable Absolute is the Brahman. Its intrinsic nature is called the Lord[5] of the self. The emitting activity that causes the birth of both the animate and the inanimate[6] is named 'action'. (3)

Akṣaram etc. The Supreme is [called] Brahman because[7] It is big and causes everything to grow [in It]. On the same ground,[8] what is termed 'as the Lord–of–self' is that thing which bears the name Consciousness which never ceases to be in It (Brahman) and which is nothing but the Brahman[9] *(svaḥ bhāvaḥ).*

This Brahman, which is nothing but Consciousness, embraces the Power of [creating] the universe because of Its unlimited aspect of being external; and on account of Its freedom in the form of supremacy[10] there arises the emitting (i.e. creative) activity[11] [in it] in the form of manifesting Itself as the external inanimate beings and also as various external animate ones. [These two aspects of] this activity cause respectively the birth of the inanimate beings — i.e. the insentient beings, and the animate ones i e. the sentient beings like Brahmā etc. [In other words], It manifests as varigated insentient and sentient beings.[11A]

Again this activity bestows on what is real, its intrinsic nature i.e. creates a reality for the one from which all that is false is excluded. This emitting activity is what is known as 'action'. (3)

The changing nature is the lord of the material beings; the Person alone is the lord of the divinities; I am alone the Lord of sacrifices and I, the best of the embodied (Souls), dwell in this body. (4)

Adhibhūtam etc. The world of material beings, like pot etc., is of changing nature, because it flows or gushes forth with its innate nature of changes[12] etc. *Person:* Self. It is the lord of the divinities, as all deities are established in It (*or* all deities get their perfections in It). On the same reason it is only Myself, the Supreme Soul, Who remain lording – as an enjoyer of sacrifice in its entirty – over sacrifices i.e. actions that are to be performed inevitably; and it is I only Who dwell in the body. Thus, a pair of questions[13] have been decided by single effort. (4)

Now, the other question that remains to be answered viz., 'How are You to be realised at the time of departure?', the Lord decides as:

Whosoever, at the time of death also remembering Me alone, sets forth by abandoning his body [behind], he attains My being. There is no doubt about it. (5)

And also remembering whatever being, a person leaves his body at the end [of his life], that being alone he attains, O son of Kuntī! [Because] he has been constantly thinking about that being. (6)

Therefore at all times keep Me in the mind and also fight; then, having your mind and intellect dedicated to Me, you will doubtlessly attain Me alone. (7)

Antakāle etc., upto *asaṃśayam*. *At the time of departure also*: i.e., not only as long as [one is] in the healthy and unmolested condition. *Me alone:* Me, with all attributes undistinguished. But at the time of unhealthy state (at the time of death) of a person, how could the Bhagavat enter the path of his memory, when all the activities of the senses of that person have totally ended? Hence [to achieve this result the Lord] teaches also the means *or* device[13A] by 'Therefore' etc.: The Bhagavat surely, on His own accord, becomes [even at the time of death] the object of memory of that person from whose heart (mind) the Bhagavat has never gone away in any circumstance connected with the mundane life also; who has [thus] renounced all his actions to the Bhagavat alone; and who is full of (fully absorbed in) the Bhagavat. For this end, the means is to remain constantly absorbed in the thought of the Bhagavat. That is why He says: 'With whatever object the internal organ of a person is filled up always, that object alone is remembered by him at the time of death, and the state of that being alone is attained [by him]. Hence, let a person, by all means, have Me alone as his goal and be desirous of attaining Me'. This is the idea here.

The idea [intended here] is certainly not 'What is remembered, without fail, at the last moment that being alone is attained by him'. Because in that case the attainment of the man of wisdom would also be just like that of an ignorant man.

For, the former too [at the time of death] gets [complete] dulness of mind that is benumbed by the disorder (or defect) of the elements existing in his entire body. Certainly it is not proper to accept this here. For, it would go against the authority of the scriptures. For, the fact is —

> 'He, who has attained liberation simultaneously with realisation [of the Self], and whose sorrows [therefore] have been destroyed — he attains complete unity [with the Absolute] even though [at the time of death] he has lost his memory and abandons his body in a sacred place or in the house of a dog-cooker (i.e., man of a low tribe)'. (*PS*, 83).[14]

Therefore the matter-of-fact statment (*or* explanation) and injunction [that are meant here] are the following :

If a person's internal organ is absorbed incessantly in the thought of a particular being, the same being is attained by him at end after departure.[15] It is immaterial whether [at the time of departure] that being is remembered or not. This secondary importance [of the remembrance] is indicated by the word *api* 'also'. The word *vā*[16] 'or' makes it clear that the rememberance does not exist in each and every case. The Sage (Vyāsa) himself clarifies his idea 'Let a man always remain by all means keeping Me (the Absolute Lord) as his supreme goal'.[17] Since the Sage says : 'Therefore at all times keep Me (the Absolute) in your mind'. Therefore, the following is the combination of words [of the verse intended here] :

If a person, remembering always, or at the last moment — the use of *or* denotes 'or not remembering [at the last moment]'— a particular being, leaves his body, he attains that particular being alone. For, he is always absorbed in the thought of that being.

But others [interpret the verses as follows] : When one leaves his body at the end, just at the moment of leaving the body i.e., at that moment which is not cognizable to the perceivers like relatives, sons etc. [standing nearby]; at that moment that comes last after the limb–movements, like [heavy] breathing, exertion, hiccup, convulsive utterance etc., [have ended]; at that fraction of time when the bondage of pleasure, pain and bewilderment is weakened as a result of the weakening of the control of the bodily strength; at that time that goes by the term *dehatyajana* 'the moment of casting the body off'; at that moment whatsoever being a person remembers, his nature becomes entriely identical with that being, favoured (taken as an object) by the First Consciousness.[18] The cause for remembering [the Lord] at that moment is to remain ever absorbed in the thought of Him. The word *tyajati* [of verse 6] is to be construed as the seventh case [*meaning* 'at the time of abandoning']. Hence, the purport [of the passage] is only what has been said above.

What is the use of such a remembrance of Him at the last moment? But, who told that [there] is a use [for it]?. But, the remembrance[18A] is certainly brought about as a natural course at the last moment.

But this [proposition] would lead to an undesirable consequence. For, it has been observed that a person [usually] remembers at the last moment either the maintenance of his children, wife and relatives, or drinking of cold water and so on. So, he would become identical with those things.

It is not so. The moment, you speak of, is not the last moment. For, at that moment the existence of body is being clearly felt. Really that last moment, which we would like to speak of, can't be perceived by persons like you. In what form alone the remembrance should be there at the last moment is decided by [its cause], a potential mental impression certainly arising at that time – even though it is far off – according to the general principle:

> 'The remembrance and the potential mental impression [that causes it] being identical in form, there should be a sequential immediacy [between them], even though they are removed [from one another] by many births, by long distance and by long passage of time'. (*YS*, IV, 9).

Thus, depending on the potential mental impression, there arises remembrance of a particular being, and because of its remembrance one attains the identity of that being.

However in the case of certain body the same [process] is accidentally[19] indicated even at the stage of healthy body-condition. See for example, the remembrance of a deer etc., [both in the healthy conditions and in the dying moment] and the consequential attainment of the deerhood, as described in the Purāṇic literature.[20] That is why *api ca* 'and also' is employed in [the statement] like 'and also at the time of journey.' Therefore, those who constantly think of the Bhagavat with intention 'Let us become this Being'; they attain [in the following order] the identity with Absolute Lord, of the exclusive nature of Consciousness: [First] there arises the thought (*smaraṇa*) of the Lord at the moment when the bodily existence is felt; then at that unperceivable last moment the potential mental impression, born of the said thought, gives rise to the remembrance of the Lord by striking down all the other potential mental impressions, according to the principle:

> 'The potential mental impression, born therefrom, make all other potential mental impressions powerless (*YS.*, I, 50).

Then only at the moment of the fall of the body, because at that time the mental impression created by [the sense of] time has come to an end and because the differences of the objects like 'this', 'that' etc., are not felt-at that moment he attains identity[21] with the Lord. This much of discussion is enough.[22]

Without doubt (verse 7): one should not entertain any doubt in this regard. (5-7)

He, who is engaged in the after-reflection (who meditates) on the Supreme Divine Soul with his mind, remaining fixed in the practice-Yoga and [hence] passing over no other object – that person attains [that Supreme], O son of Pṛthā! (8)

Abhyāsa-etc., *He, who is engaged in the after-reflection :* he who reflects on the Bhagavat after the pain created by the body has ended following the break of [his connection with] the body. (8)

He, who meditates continuously on the Ancient Seer, the Ruler, the Subtler than the subtle, the Supporter of all, the Unimaginable-formed, the Sun-coloured, and That which is beyond the darkness; (9)

That person endowed with a steady mind, with devotion and also with the Yoga-power, reaches at the time of journey that Supreme Divine Soul, by fixing properly the life-breath in between his eye brows. (10)

Kavim etc. *Prayāṇa*-etc. He who would meditate in this manner (i.e. as described in the verse) etc. *The Sun-coloured.* The Sun-colour does not delimit the Absolute (*Vāsudeva-tattva*). However, a comparison with the sun is drawn because the Absolute too transcends the darkness of ignorance consisting of the varied wrong notions, like fancying forms etc. This is the idea here. *In between the eye-brows :* [This may be understood] as above.[23] (9-10)

That Unchanging One which the Veda-knowers speak of; Which the passion-free ascetics enter into; seeking Which they practise celibacy (*or* spiritual life); that Goal together with means [to reach It] I shall tell you. (11)

Yad akṣaram etc. A means is called *saṅgraha* because by using this, the end is grasped i.e., determined. *That Goal, together with means I shall tell you :* Let me tell you now the means for [your] constant practice. (11)

Properly controlling all the gates [in the body]; well restraining the mind in the heart; fixing one's own *prāṇa* in the head; taking resort to the firmness of the Yoga; (12)

Reciting the single-syllabled *Oṃ*, the very Brahman ; meditating on Me; whosoever travels well, casting away [his] body—surely he attains My State. (13)

And whosoever constantly bears Me in mind never attached to any other object—for this Yogin, ever devout, I am easy to attain, O son of Pṛthā! (14)

Sarvadvārāṇi etc., upto *Yoginaḥ*. *The gates :* the sense organs, like the eyes and not the place of excrement etc. *Restraining the mind in the heart :* By this, only the absence of attachment towards the objects, and not any seat,[23A] is stated. *One's own Prāṇa :* the driver of one's own Self (the vital air).[24] So, the meaning is 'Fixing this Prāṇa in the head i.e., the very Self with the Power-of-Will, lying beyond all categories. Thus the controlling of body [has been prescribed]. *Reciting Oṃ :* This denotes the act of controlling the sense of speech. *Meditating on Me :* It signifies the non-wandering of the mind over other objects. *Whosoever travels well :* Whosoever travels day after day not to return back (i.e., for final emancipation). Therefore casting away the body i.e., longing 'How to avoid taking once again the body, a repository of all troubles', whosoever remembers Me always with his mind, that thinks nothingelse—he reaches Me i.e., he realises My state. Really the Sage (Vyāsa) does not favour [the idea of] upward flight[25] [of the Soul from the body] that may go against the pronounced intention of [attaining] total identity with the Absolute Brahman that admits no duality. Therefore it has been said :

> 'If the Śiva-existence (the Absolute State) is Omnipresent, then the upward flight[26] serves no purpose indeed. On the other hand, if Śiva (the Absolute) is not Omnipresent then the upward flight cannot yield Śiva (the Auspicious one, the Absolute)'.[27]

Alternately [the Gītā passage may be interpreted as :] If some persons have not undergone the process of constant practice, yet at the time of death there arises [in them]—due to some undefinable reason, like the Free Will of the Lord[28] and the like—a condition,[29] similar to the one mentioned above, then [in the case of those persons] this condition itself — characterised as 'the flight from the body' (getting oneself disassociated from the body) — is stated [by the Sage] as a means obstructing all the other potential mental impressions. That is why in the passage starting 'That unchanging one which the Veda-knowers speek of' and ending 'I shall tell you that', [the Sage] has made a solemn declaration in order to explain the astonishing nature of the reflection on the Bhagavat — even though it lasts only a moment — marked by the destruction of all the [other] potential mental impressions. Hence the great teachers also say :

> 'O Śambhu ! If You could set Your foot, atleast for the duration of a single winking of the eye, in [my] blemishless mind, what else would You not accomplish [for me]'.[29A]

That is why, with a view to satisfy those who raise the question 'But the breaking [of body of the wise] has been found without remembrance [of the Lord] at the time of departure', here it is said 'He who [remembers Me] constantly with the mind, not attached to any other thing.' The meaning of it is: 'He whose mind is not attached to any other result to be achieved.' *For him I am easy to attain :* For him there is no need to undertake the trouble of searching for a suitable time for departure; making pilgrimage to sacred places; [waiting for] the time of the summer solastice; taking shelter in the temples; augmenting the [Strand] *Sattva;* remaining absorbed in the thought [of the Lord]; [expecting] the auspicious moment of equinox and of the day [time]; selecting a locality that is naturally pure; having body free from dirt of attachment (*or* unguent); wearing clean cloth; and similar other ones. Hence it has been stated earlier [under VIII, 5–7 above] 'Either in a sacred place or in the house of a dog-cooker' etc. (12–14)

But it has been declared that 'He attains My State.' Will there he rebirth for him even after attaining that State ? Considering this doubt [the Lord] says :

Having attained Me, the men of great soul who have achieved the supreme perfection, do not get the transient rebirth, a store-house of all troubles. (15)

Mām upetya etc. In the next verse it is going to be asserted that from all others (other goals) one has to return back. But [in the present verse it is declared that] 'having attained Me, the Yogins do not again suffer from fear of rebirth etc.' (15)

Till the Brahman [is attained], people do return from [each and every] world, O Arjuna! But there is no rebirth for one who has attained Me, O son of Kuntī! (16)

Ā Brahma etc. [This verse] has been interpreted by all as 'There is rebirth even for those who have reached the world of Brahmā (the personal god).'[30] If this interpretation is accepted, then it would amount to the proposition that going to the worlds that are higher than that [of Brahmā], is emancipation [from rebirth]. However according to us,[31] with our inner sight blurred by the powerful darkness of doubt, this interpretation does not seem to touch the heart [of the text]. Hence, the following is the wick of the lamp brought from the Āgama literature: *Till Brahman*: Till the status of the Supreme Brahman is attained. Till then all are subject to return (to rebirth) from each and every world, whether it lies adjacently, or above or below [the world of Brahmā]; men run round like a wheel wandering without stop from one place to another. (16)

But who knows in this manner viz., 'from all the worlds there is return'? For, it is heard [in the Purāṇas] that [the personal gods like] Brahmā etc., themselves exist indeed for a very long period. How is it that they too are subject to return again? If they are subject to return, will they not be of the nature of having birth and death? Expecting this objection, [the Lord] says:

Those who know the day of Brahmā as compassing one thousand *yugas* (world-ages), and night [also] as compassing one thousand *yugas* — those men know the day and night of Brahmā. (17)

While the day approaches, all manifestations issue forth from the unmanifest and while the night approaches they dissolve into the same that bears the name 'the·unmanifest.' (18)

Being born and born again, the self-same multitude of beings gets dissolved while the night approaches, and issues forth willy-nilly while the day approaches, O son of Pṛthā ! (19)

Sahasra-etc., upto *aharāgama*. Those who could see afar (great seers), see [actually] the night and day even in the case of Brahmā as being marked [respectively] by the destruction and creation [of the world]. Accordingly, having risen from sleep, the same [Selves] continue their own respective activities every day; they themselves, putting an end to their activities every night, remain exclusively in the form of Energy[32] [of the Absolute]. In this manner they come to be again and again at the time of creation and of dissolution. No new, but only the self-same personal Souls are let loose. Their mutual difference in the form of the idea of the long and short lives is based only on the concept of time. This delimitation is unavoidable even in the case of the Prajāpatis.[33] Hence it is established that they too are certainly of the nature of having evolution and dissolution. (17–19)

[The Lord] clarifies His [own] statement: 'People do return from each and every world; but having attained Me, the Supreme Lord, they do not do so.'

But there exists another Being which is beyond this, and It is both manifest and unmanifest and is eternal. It is this Being that does not perish while all [the other] beings perish. (20)

[The scriptures] speak of This as Unmanifest and Changeless and declare This is to be the highest Goal. Having attained which people do not return, this is My highest abode. (21)

The Supreme Soul. O son of Pṛthā, is attainable through devotion that admits no othor thing; having attained Which Soul, the men of Yoga do not get birth again; within Which exist the beings; and in Which everything is well established, O Arjuna ! (22)

Paraḥ etc. upto *pratiṣṭhitam.* The Absolute *(Vāsudeva-tattva)* of the above description is beyond the concept of Time *Manifest :* [because] It is immanent in all beings. In spite of being so, *It is Unmanifest :* because It is difficult to attain. That It is, however, attainable by means of devotion has also been made clear already. In This exists this universe which is [Its] perennial nature that remains always the same.

Now, what is the meaning of the word, *punaḥ* 'again' and of the word *āvṛtti* 'returning'? This meaning certainly presupposes a condition of disruption of one's own nature for sometime in the intervening period. The auspicious Supreme Lord's[34] real nature is His Absolute Freedom viz., the Supreme Consciousness that transcends the universe, yet remains identical with the universe, and serves as the basis of the universe; and It is perennial. Hence, it cannot be assumed that there was some disruption at any time for this real nature and that the Supreme Lord regained that nature. Hence it is rightly said 'Having attained Me' etc. (20-22)

So far the behaviour of those persons who attain the Bhagavat by constant practice without much labour has been described. Now a difference that lies between those who, by departing, will (*or* attain) emancipation and those who will enjoyment [of mundane life], is described :[35]

Departing at what times the Yogins attain the non-return or the return only – those times I shall declare to you, O chief of the Bharatas ! (23)

Yatra etc. *The non-return* : emancipation. *The return* : i.e., for enjoying [worldly life]. (23)

The northern course [of the sun] consisting of six months, is fire, light, day and bright one. Departing in it, the Brahman-knowing men attain the Brahman (24)

The southern course [of the sun], consisting of six months, is smoke, night, and also dark. [Departing] in it, the Yogin attains the moon's light and he returns. (25)

Agniḥ **etc.** ***Dhūmaḥ*** **etc.** ***Northern :*** **[36] upper (*or* upward).** ***Course :*** **the one taken [by the sun] during the period of six months. This course, on account of its illuminating nature, is figuratively described by the words denoting fire etc.,[37] and the course, contrary to this, by opposite terms. This course is intercepted with the lunar parts of enjoyment. Hence [it leads to] the return for enjoyment.[38] (24–25)**

For, these two bright and dark courses are considered to be perpetual for the world. One attains the non-return by the first of these, and one returns back by the other one. (26)

Śukla-kṛṣṇe **etc. By the first of these two courses the non-return i.e., the liberation is attained, and by the other, the enjoyment [of the mundane life]. (26)**

O son of Pṛthā, not a single Yogin, knowing these two courses, gets deluded. Therefore, O Arjuna, be practising Yoga connected with all times. (27)

Naite **etc. The idea here is this : [That Yogin does not get deluded] who knows these two courses by adopting 'the internal method', approved by the [school of] Yoga practice. This point, if explained in detail, would lengthen our treatise. Hence let us stop here.** ***Therefore*** **etc. Whatsoever are the [units of] time that are internal let one practise the Yoga that is concerned with them all.[39]**

Our preceptors have however said as : So far the peculiarity in the passing away [of the Yogins], as indicated by the internal times, has been described, in the middle of the discourse, for the benefit of one and all. Having done this, now the chief topic, under consideration, regarding the external units of times, is being wound up by the words 'Therefore, concerned with all times etc.' (27)

Having understood all this, the Yogin goes beyond whatever fruit of merit is ordained [in the scriptures] in case the Vedas [are recited], the sacrifices [performed], the austerities [observed], and also gifts [donated]; and he goes to the Supreme Primeval Abode. (28)

Thus ends THE EIGHTH CHAPTER in the
Holy *Bhagavadgītā*.

Vedeṣu etc. *He goes beyond :* he humiliates, because he, by his [constant] remembrance of the Bhagavat, neutralizes all the mental impression of all the activities. When all the actions (their mental impressions) are destroyed, he easily attains the Supreme Śiva. (28)

MAY THERE BE HAPPINESS !

Here is the Catch-verse :

If the Absolute Lord is realised as being immanent in all categories, there can be no such stage [in the life of the person of such realisation] in which the Omnipresent Lord does not shine.[40]

Thus ends the EIGHTH CHAPTER
in the Holy *Bhagavadgitārthasaṅgraha* written by the
revered *Rājānaka* Abhinavagupta, the best among
the great teachers of the Māheśvaras.

Notes

1. *Nine questions :* Saṅkara and others find only seven questions here See their observations under VIII, 3, 28 etc. Bhāskara does not speak of any number here.

2. These terms have been explained already and will be explained in the sequel.

3. *And how ?* Usually commentators club these two questions regarding *adhiyajña* into one. However, as Ag. tells us that there are nine questions in all, they are taken to be two here.

4. *Who in the body :* At the end of the last chapter the Lord has not mentioned anything about the dweller-in-body. However, as He has spoken of the departure of some unspecified one from the body, a question naturally arises regarding the identity of that one.

5. *Lord : Adhi* has been accepted in the sense of 'lord'. Cf. *adhir Īśvare* (*PA*, I, iv, 97). Hence *adhyātmam* etc., may be *Avyayībhāva* : आत्मन ईश्वरः अध्यात्मम् [अत्र अधिः ईश्वरे , अव्ययं समीपेति सूत्रे (*PA*, II, i, 6) अव्ययमिति योगविभागाश्रयणात् समासः] । See also below note 10.

   But the Masculine *adhiyajañaḥ* seems to suggest that the *vigraha* intended there is *Tatpurūṣa* यज्ञे अधिकृतः अधियज्ञः (मयूरव्यंसकादावाकृतिगणे पठनीयः).

6. Probably Ag. is of the opinion that *bhūta* (भू प्राप्तौ कर्तरि क्तः) means 'one who attains what he desires' i.e. 'sentient beings'. Cf. भवति इष्टं प्राप्नोति इति मुकुटः as quoted in *VS* under *AK*, I, 1, 11. Likewise *bhāva (bhāvyate iti)* may mean 'what is being thought of *or* attained', i.e. 'an object, insentient being.' Further lexicons recognise *udbhava* also in the sense of 'becoming visible'. (see M. Williams, *Skt. Eng. Dict.*, s.v.) Cf. also *udbhūtarūpa*.

7. *The Supreme is called Brahman because etc.* Cf. बृहत्त्वात् बृंहणत्वाच्च ब्रह्म etc. – Vācaspati Miśra, *Bhāmatī*, in the introduction to the *adhyāsabhāṣya* (*BS*, I, i, i).

8. *On the same ground :* The idea seems to be this : The *Gīta* simply says that the *adhyātma* is *svabhāva* and it is not stated whose *svabhāva* is meant here. Ag. says that because *Brahman* is taken to denote the Imperishable Absolute, the *adhyātma–svabhāva* too must be of that Absolute. On the same ground we may have to think that the *visarga-karman* etc., too, that follows next must be of the Absolute only.

9. *The Consciousness......the Brahman*: The *Spanda* school establishes the identity between the energy and the energetic, the attribute and its possesser. Cf. शक्तिमशक्तिमतोस्तथा गुणगुणिनोश्चाभेदः ।

10. *Its freedom, in the form of supremacy*: Cf. स्वातन्त्र्यमथ कर्तृत्वं मुख्यमीश्वरतापि च quoted in *IPV*, I, i, 1.

11. *This emitting activity* etc. According to the Śaiva school of Kashmir, the Absolute Consciousness manifests as both the sentient and insentient beings starting from the personal gods, like Brahmā, down to small grass. Hence, both the sentient and insentient worlds are real. Because the consciousness is recognisable in the former, they are called *ajaḍa* or sentient and because it is concealed in the latter, they are known as *jaḍa* or insentient.

Cf. सोऽयमात्मानमावृत्य स्थितो जडपदं गतः ॥
आवृत्तानावृतात्मा तु देवादिस्थावरान्तगः ।
जडाजडस्याप्येतस्य द्वैरूप्यस्यास्ति चित्रता ॥ *TA*, I, 134–135.

Further the said world-emitting activity or the world - creative energy of the Absolute Consciousness is Its energy of absolute freedom *(svātantrya-śakti)*. This *svātantrya śakti* is not different from It. And the created world too is not different from the Absolute Consciousness. Yet, the said *svātantrya-śakti* has the capacity to show the created world as if it is different from It. Hence this energy is *Spanda* in the Kashmir Śaivism. Cf.

चित्स्वाभाव्यादचलस्यापि श्रीभगवतः स्वातन्त्र्यशक्तिः अविभक्तापि अशेषसर्गसंहारादिपरंपराम्... अनधिकामपि अधिकामिव दर्शयन्ती, किंचिच्चलनात्मकधात्वर्थानुगमात् स्पन्द इत्यभिहिता । Kṣemarāja, under *SpK*, I, 1.

Hence the Kashmir Śaivism can ligitimately claim for their theory a very good support from the Gītā verse under study.

11A. *Manifesting Itself .....sentient beings*. Here the translation is based on the amended text as suggested in *Ṭippaṇī* on the concerned passage of the commentary.

12. Hence the *kṣara-bhāva* is the principle that lords over or governs the material objects. Further पुरुषश्चाधिदैवतम् stands in good comparison to रुद्रोऽधिदैवतम् of Utpaladeva which has been explained by Ag. himself as Rudra Who has assumed the part of the lord-deity or presiding deity'. Cf. ...... अधिष्ठातृदेवतात्वं ...... भजमानो ...... रुद्रो भगवान् ...... — Ag. under *IPK*, I, ii, 1.

13. *A pair of questions* : I.e., (i) 'Who is the lord of the sacrifice ?' and (ii) 'Who resides in the body ?' In fact the other question 'How [He is the lord of sacrifice] ?' is also answered in this second half of the verse. Its answer is made clear by Ag., by saying 'as an enjoyer of the sacrifice in its entirity'. Indeed, by dwelling in the body, He is the enjoyer of the fruits of actions, including the sacrifices.

13A. *But at the time......teaches also the means* or *device* etc. It may be noted here that Ag. comments thus the verse *Tasmāt* etc. first, and the verse *Yaṁ* etc. next. Maybe he followed that order of verses in the Gītā. However the order found in the vulgate and followed by Rk. is just the reverse.

14. This verse from the *PS* is quoted by Ag. even in the *TA*. But there in *TA*, the reading in the second quarter is परित्यजेद्देहम् 'though he may cast off his body' (*TA*, XXVIII, 312) not परित्यजन् देहम् as we find in the published text of the *PS*, and in our present text. Ag. also says that the expression *api* 'even though', signifies 'even if there is remembrance in certain cases, it serves no purpose'; that the potential form परित्यजेत् – signifies supposition [of casting of the body in the manner described]; that the expression *kāla* (in *samakāla*) signifies the non-causal nature of the remembrance [at the last moment] in attaining liberation; and that the word *kaivalyam* is intended to remove the doubt that the body may be a bondage for the person after his realisation. Cf.

अपिशब्दादलुप्तस्मृत्या वा संभाव्यते किल ।
मृतिर्नष्टस्मृतेरेव मृतेः प्राक् सास्तु किं तया ॥

लिङ् च संभावनायां स्यात् इयत्संभाव्यते किल ।
स च कालध्वनिः प्राह स्मृतेर्मुक्तावहेतुताम् ॥

कैवल्यमिति चाशङ्का पदं याप्यभवत्तनुः ।
भेदप्रदत्वेनैषाऽपि ध्वस्ता तेन विशोक्तता ॥ — *TA*, XXVIII, 314–316.

While commenting on the present Gītā verse, Av. also quotes Ag.'s commentary starting from तीर्थे श्वपचगेहे वा upto तं तमेवेति with some changes.

15. *The same......departure :* This sentence is the form of a statement.

16. *The word, vā :* I.e., both *api* and *vā* in *Yaṃ yaṃ vā 'pi* (verse 6).

17. *Let a man......goal :* This sentence is in the form of an injunction.

18. *The First Consciousness:* In Kashmir Śaivism, the All-inclusive Universal Consciousness — a logical necessity to explain the phenomena of knowledge properly — is termed as *Prathamā* (the First), or *Parā* (the Supreme), or *Anuttarā* (the Highest), or *Pūrṇa* (the Perfect) *Saṃvid*.

18A. *But the remembrance* etc. The idea here is this: The remembrance in the last moment has no result of its own, though it is a result of something else.

19. *Accidentally*: I.e., just as the chance of a meeting between a crow and palm-fruit.

20. The reference here is obviously to the sage Jaḍabharata, whose story is found in the *Bhāgavatapurāṇa* (V, 8). *Viṣṇupurāṇa* (II, Ch. 14–16,20) etc.

21. *Attains identity* etc.: According to Ag. one attains identity with the Absolute, if he concentrates on It with his mind free from sins, shedding off all thoughts of his body etc., and the limitations created by time etc., and the differences of objects etc. In fact if one is steadfast in his effort to attain the identity with a particular being, he achieves surely his goal. Cf.

बौद्धाज्ञाननिवृत्तौ तु विकल्पोन्मूलनाद्ध्रुवम् ।
तदेव मोक्ष इत्युक्तम्... ... ...
विकल्पयुक्तचित्तस्तु पिण्डपातात् शिवं व्रजेत् ।
योे यदात्मकतानिष्ठस्तद्भावं स प्रपद्यते

... ...

अविकल्पपथारूढो येन येन पथा विशेत् ।
धरासदाशिवान्तेन तेन तेन शिवीभवेत् ॥ *TA*, I, 50, 51, 64, 211.

22. The portion within brackets after this statement in the Commentary, obviously a later addition — added as a marginal note in a Ms. — records that 'This way of interpretation also acceptable to the revered teacher Ag.' This may be true because he has not refuted it.

In this context it is good to bear in mind that Ag. quotes the passage यं यं वापि स्मरन् ... ... युध्य च (Verses 6–7) in his *Tantrāloka* (XXVIII – 325–26) and discusses its purport at length (XXVIII – 317–366). There he gives only one interpretation, viz.. the one which he quotes here by saying अन्ये तु etc. Therefore it is clear that he has fully accepted this view. However, there he rejects the treatment of *tyajati* as Locative and treats it as a finite verb only. The following are the verses from the XXVIII *Āhnika* of the *TA*, that have bearing on our present texts of the *Gītā* and the commentary :

तत्वेन्द्रियाणां संमोहश्वासायासपरीतता ॥ 327

इत्यादिमृतिभोगोऽयं देहे न त्यजनं तनोः ।
यस्त्वसौ क्षण एवैकश्चरमः प्राणनात्मकः ॥ 328

यदनन्तरमेवैष देहः स्यात् काष्ठकुड्यवत् ।
स देहत्यागकालांशकला देहवियोगिनी ॥ 329

तत एव हि तद्देहसुखदुःखादिकोज्झिता ।
तस्यां यदेव स्मरति प्राक् संस्कारप्रबोधतः ॥ 330

अदृष्टाभ्यासभूयस्त्वशक्तिपातादिहेतुकात् ।
तदेव रूपमभ्येति सुखिदुःखिविमूढकम् ॥ 331

यद्वा निःसुखदुःखादि यदि वांनन्दरूपकम् ।
कस्मादेति तदेवैष यतः स्मरति संविदि ॥ 332

... ...

स्मरन्निति शता हेतौ तद्रूपं प्रतिपद्यते ॥ 340

प्राक् स्मर्यते यतो देहः प्राक्चित्ताधिष्ठितः स्फुरन् ।
अतः स्मरणमन्त्यं यत् तदसर्वज्ञमातृषु ॥ 341

न जातु गोचरो यस्मात् देहान्तरविनिश्चयः ।
यत्तु बन्धुप्रियापुत्रपानादिस्मरणं स्फुटम् ॥ 342

न तद्देहान्तरासंगि न तदन्त्यं यतो भवेत् ।
कस्यापि तु शरीरान्ते वासना या प्रभोत्स्यते ॥ 343

देहसत्त्वे तदौचित्याज्जायेतानुभवः स्फुटः ।
यथा पुराणे कथितं मृगपोतकतृष्णया ॥ 344

मुनिः कोऽपि मृगीभावमभ्युवाहाधिवासितः ।
तत्र सोऽनुभवो हेतुर्न जन्मान्तरसिद्धये ॥ 345

तस्यैतद्वासना हेतुः काकतालीयवत् स तु ।
ननु कस्मात्तदेवैष स्मरतीत्याह यत्सदा ॥ 346

तद्भावभावितस्तेन तदेवैष स्मरत्यलम् ।
एवमस्मि भविष्यामीत्येव तद्भाव उच्यते ॥ 347

भविष्यतो हि भवनं भाव्यते न सतः क्वचित् ।
... ...
तेन स्थितमिदं यद्यद्भाव्यते तत्तदेव हि ॥ 360

देहान्ते बुध्यते नो चेत् स्यादन्यादृक् प्रबोधनम् ।
... ... ॥ 361

निपाताभ्यामन्तशब्दात् स्मरणात् शतुरन्त्यतः । 362

पादाच्च निखिलादर्धश्लोकाच्च समनन्तरात् ।
लीनशब्दाच्च सर्वं तदुक्तमर्थं सतत्त्वकम् ॥ 363

[निपाताभ्यां 'वा, अपि' इत्येताभ्याम् । अन्तशब्दात्, 'अन्ते' इति पदात् । स्मरणात्, 'स्मरन्' इति धात्वर्थात् । शतुः, तद्धातूत्तरं श्रूयमाणात् शतृप्रत्ययात् । अन्त्यतः पादात्, 'सदा तद्भावभावितः' इत्यस्मात् । निखिलादर्धश्लोकात्, 'तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च' इत्यस्मात् ।]

अज्ञात्वैतत्तु सर्वेऽपि कुशकाशावलम्बिनः ।
यत्तदोर्व्यत्ययं केचित् केचिदन्यादृशं क्रमम् ॥ 364

भिन्नक्रमौ निपातौ च त्यजतीति च सप्तमीम् ।
व्याचक्षते तच्च सर्वं नोपयोग्युक्तयोजने ॥ 365

[यत्तदोः, 'यं यं, तं तम्' इति यत्तत्पदयोः । अन्यादृशं क्रमम्, पाठक्रमं गीतायाः । भिन्नक्रमौ निपातौ, 'स्मरन् वाऽपि' इति रीत्या । सप्तमीं, 'त्यजति सति' इति सतिसप्तमीत्वेन]

23. *As above* : I.e., as in the case of remembering the Lord at the time of journey. In other words that an aspirant should practice in this manner throughout his life and that it is immaterial whether at the last moment he is capable or not to fix up his life-breath between his eye-brows. Or *bhruvoh* may be taken to mean, as suggested above (Ch. V, 26), 'in the middle of the two wandering ones'.

23A. *Not any seat :* See the *Ṭippaṇī* on the concerned passage in the commentary.

24. *Prāṇa*, literally meaning 'that one causing another to move' *(prāṇayati*, derived from *pra, an* 'to move' and *ṇic)* is taken here to mean 'the breath' or 'the vital air' which is well known as a controller of the mind. Cf.

इन्द्रियाणां मनो नाथो मनोनाथस्तु मारुत: । *HP*, IV, 29.

Thus we get a logical order, viz., the sensé-organs, their controller viz., the mind and its driver i.e., the breath.

Again आत्मन: of the *Gītā* may also denote the body. For the breath is also accepted to be the controller of the body too. Cf.

प्राणे प्रतिष्ठित: कालस्तदाविष्टा च यत्तनु: [तदाविष्टा, प्राणाविष्टा]
— *TA*, VII, 65.

However, *Prāṇa* does not seem to have been taken to mean 'the Intellect (बुद्धि: , चित्तं वा), as Av.'s quotation would seem to suggest (See the *Ṭippaṇī*). Of course the intellect has been described in the *Upaniṣads* as a driver of the body for the individual Soul. Cf.

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि ... ... — *KU*, I, iii, 3.

But, if that is accepted, then, what is prescribed here would be again *dhyāna* which is only a mental discipline and not the bodily discipline of our context.

Ag. also describes how to straighten the Vital Air remaining in the coiling stage and to drive it into that point of the head where the Icchāśakti and other two Śaktis remain in equal status and how that state is above all categories. Cf.

प्राणदण्डप्रयोगेन पूर्वापरसमीकृते etc.
त्रिशूलभूमिं क्रान्त्वाऽतो नाडित्रितयसंगमात् etc.
इच्छाज्ञानक्रियाशक्तिसमत्वे प्रविशेत् सुधी: etc.
— *TA*, V, 54, 55, 56.

Further, (1) Ag. takes मूर्ध्नि 'on the head' in the figurative sense 'above all the Tattvas', denoting 'the Self with Icchāśakti (Power-of-will); (2) Icchāśakti is known to be the basis for the Śakti-Tattva (See above ch. III, n. 16); (3) Ag. interprets मामनुस्मरन् in the sense of 'non-wandering of the mind over other objects' a thing which is otherwise known as लय: or विषयविस्मृति:. Cf.

लयो विषयविस्मृतिः — *HP*, IV, 34.

All these seem to suggest that while writing आत्मसारथिम्, इच्छाशक्त्यात्मनि मूर्ध्नि सकलतत्त्वातीते, Ag. has in his mind what the Aṣṭāṅgayoga system would call the Śāṁbhavī Mudrā where the Śiva Tattva shines. See *HP*, IV, 34–42 and commentary thereon for details.

25. *The Sage does not favour the idea of upward flight :* Cf.

प्रयाति गच्छति परां प्रकृष्टां गतिम् — Śaṅkara

and

प्रयाति ऊर्ध्वनाड्या उत्क्रामति — Nīlakaṇṭha.

26. *Upward flight :* I.e., of the individual Soul, from the body at the time of death.

27. *Cannot yield* etc. The argument meant here seems to be like this : What is reached by the act of going must be separated again one day or other : संयोगा विप्रयोगान्ताः. Hence the gain by going may not be permanent. Again, if the Lord is not Omnipresent, then He can not be Śiva and there is no guarantee that the departed Soul reach That alone. Hence अत्र ब्रह्म समश्नुते — *BU*, IV, iv, 7.

Cf. also मोक्षस्य नैव किंचिद्धामास्ति न चापि गमनमन्यत्र । — *PS*, 60.

व्यापिन्यां शिवसत्तायामुत्क्रान्त्या किं प्रयोजनम् ।
अव्यापिनि परे तत्त्वेऽप्युत्क्रान्त्या किं प्रयोजनम् ॥
— Quoted in the *Vivṛti* thereunder.

यदि सर्वगतो देवो वदोत्क्रम्य क्व यास्यति ।
अथासर्वगतस्तर्हि घटतुल्यस्तदा भवेत् ॥
— *TA*, XIV, 33–34.

28. *Free Will of the Lord* etc. Cf.

तस्यां यदेव स्मरति प्राक्संस्कारप्रबोधतः ।
अदृष्टाभ्यासभूयस्त्वशक्तिपातादिहेतुकात् ॥ etc.
— *TA*, XXVIII, 330–31.

29. *A Condition :* I.e. the thinking about the Lord with single-pointed mind, together with longing 'how to avoid taking the body once again'.

29A. The Kashmir Ed. identifies this quotation with the *Stavacintāmaṇi* verse 114. I have no access to this work. A work by name *Stavacintāmaṇi* by Bhaṭṭa Narāyana and a commentary *Vivṛti* on it by Ag. himself is referred by K.C. Pandey, op. cit, pp. 255–57.

30. More or less this is the stand taken by Śaṅkara, Bhāskara, Rāmakaṇṭha etc.

31. *To us* etc. Ag. says like this because of the difference of opinion among the thinkers regarding the status of the world of the personal god Brahmā (See *BS*, IV, iii, 8–14, and the commentaries thereunder) and there is no difference of opinion regarding the status of those who have attained the Absolute Brahman.

32. *In the form of Energy:* I.e., the Energy of Stir. Cf.

> सा चैष स्पन्दशक्तिः गर्भीकृतानन्तसर्गसंहारा etc.
>
> Kṣemarāja, under *SpK*, I, 1.

33. *Prajāpatis:* I.e., including *Brahmā*. Note the Plural प्रजापतीनाम्.

34. *The auspicious Supreme Lord's* etc. Here Ag. gives us a basic principle of the Spanda doctrine. The Spanda 'Stir' of the Lord is nothing but the Supreme Consciousness, which as described by Ag. manifests as universe. Cf.

> यत्र स्थितमिदं विश्वं कार्यं यस्माच्च निर्गतम् ।
> तस्यानावृतरूपत्वान्न निरोधोऽस्ति कुत्रचित् ॥
>
> — *SpK*, I, 2.

[अनावृतरूपत्वात्, अस्थगितरूपत्वात्; निरोधः, विच्छेदः; कुत्रचित् देशे काले आकारे वा]

Cf. also

> एवं चानेन विश्वोत्तीर्णं विश्वमयं विश्वसर्गसंहारादिकारि शाङ्करं स्वस्वभावात्मकं तत्त्वमित्यभिदधता सर्वेषु पारमेश्वरेषु यदुपास्यं तददितः स्पन्दतत्त्वान्नाधिकं केवलमेतत् स्वातन्त्र्यवशेनैव तदुपासनावैचित्र्यमाभास्यते – Kṣemarāja, thereunder.

35. *Those who, by departing, will emancipation......described.* Here the idea is this: The Yogins are persons of realisation and hence it must be accepted that they attain emancipation irrespective of the time of their departure from their bodies. This question has been very well decided by the *BS*, IV, ii, 20–21. However the said authority, as interpreted by Śaṅkara, assumes that the present Gītā verse stresses on the time of Yogins' departure as a factor deciding the destiny of the departed Yogins' Soul; and hence the *BS* sets aside the authority of the present verse on the ground that it is after all a Smṛti and it becomes ultravires of the Śruti; according to which the time is not a deciding factor.

Now it is interesting to note that Ag., obviously to avoid the said difficulty felt by Śaṅkara, Bhāskara etc., says that it is the freedom of will of the departing Yogins that decides the future of their Souls; and that in fact no time factor is mentioned in the present context, the expressions like *uttarāyaṇa* and *dakṣiṇāyana* simply meaning the higher and lower courses respectively.

36. *Upper (Upward)* etc. It may be recalled that according to Indian astronomical works, the sun's movement in the upper part of the zodiac commences when he enters Makara (Capricorn) and this continues till he enters Karkaṭaka (Cancer). This course is known as Uttarāyaṇa. His downward course commences with Karkaṭaka and it continues till he enters Makara again. This course is known as Dakṣiṇāyana. It may also be noted that Ānandavardhana explains the word *agniḥ* of the present verse as: अगति ऊर्ध्वं गच्छति इत्यग्निः। Of course the lexicons do recognise the word *uttara* in the sense of 'upper' (Cf. *uttare dantāḥ* 'upper teeth'). But the word *dakṣiṇa* does not seem to have been recognised in the sense 'lower'. However *dakṣiṇa*, as opposed to *uttara*, could be viewed to denote 'lower' which is opposed to 'higher'.

37. *This course......fire* etc. By this simple remark Ag. has avoided the difficulties that are faced by Śaṅkara, Rk. in this context.

38. *This course......enjoyment*. Here in these verses the words *śukla* and *kṛṣṇa* also signify respectively the Bright and the Dark fortnights. It is well known in Indian literature that the nectar of the moon is being enjoyed by the gods etc., during the dark fortnight. Cf., e.g.

> अमृतं चन्द्ररूपेण द्विधा षोडशधा पुनः ।
> पिबन्ति च सुराः सर्वें दश पंचपराः कलाः ॥

— *TA*, VI, 95-96.

39. *Units of time that are internal.........with them all:* Elsewhere Ag. describes various unit-times and concludes that the time is established in the vital air (*prāṇa*) which controls the mind; that starting from the finger tip of the foot up to the 'Brahman-crevice' at the top of the skull, it pervades the *nāḍi* (nervous system) called *suṣi* or *suṣumnā*, constituting the internal and subtle units of time; and that it travels through this time-nerves. Cf.

> प्राणे प्रतिष्ठितः कालस्तदाविष्टा च तत्तनुः ।
> ... ...
> चित्स्पन्दप्राणवृत्तीनामन्त्या या स्थूलता सुषिः ।
> या नाडीरूपतामेत्य देहं सन्तानयेदिमम् ॥

पादाङ्गुष्ठादिकोर्ध्वस्थब्रह्मकुण्डलिकान्तगः ।
कालः समस्तश्चतुरशीतावेवाङ्गुलेष्वितः ॥

— *TA*, VII 65–69 and Jayaratha thereunder.

This point has been very well dealt with, a bit elaborately, by Ānandavardhana also in the present context.

40. The entire eighth chapter revolves round the answers to nine questions raised in the beginning of the chapter. The answers are clear enough to establish that all beings are identical with the Absolute. Hence, whosoever has realised as such, he would certainly be realising, and yoked at all times with, the Lord, as concluded at the penultimate verse of the chapter. Compare this verse with

तस्माच्छब्दार्थचिन्तासु न साऽवस्था न या शिवः ।
भोक्तैव भोग्यभावेन सदा सर्वत्र संस्थितः ॥

— *SpK*, II, 4.

Chapter Nine

The Bhagavat said :

To you, who is entertaining no displeasure, I shall clearly declare also this most secret knowledge, together with action, by knowing which you shall be free from evil. (1)

Idam etc. Not to entertain displeasure is an important requisite for communicating knowledge. The words *jñāna* and *vijñāna* [mean respectively 'knowledge' and 'action'] as above. (1)

This shines among the sciences; (this is) the secret of monarchs; it is a supreme purifier, it is comprehensible by immediate perception, is righteous, easy to do, and imperishable. (2)

Rāja—etc. *Shines :* that which illumines in the midst of all sciences. Here [in the Gītā] itself it is said 'The science of the Self [is the chief] among the sciences'. Here in this science kings like Janaka etc., have a right and previlege *(adhikāra)* [to learn]. It is their secret, as it is much protected (by them) by heroism easy for the Kṣatriyas. As they do not waver [in their mind] because of their heroic nature that is common in the members of the warring class, it is very easy to do i.e., to observe. *Imperishable :* Unlike other actions this action of worshipping Brahman does not perish through the enjoyment of [its result]. (2)

O scorcher of foes ! Having no faith in this Dharma, persons do not attain Me and remain eternally in the circuit of mundane existence, wrought with death. (3)

Aśraddadhānāḥ etc. *They remain eternally:* Again and again they are born and they die. (3)

This entire universe is pervaded by Me, having the unmanifest form (aspect); all beings exist in Me and I do not exist in them. (4)

Mayā etc. *All beings exist in Me*: Because no other abode of rest is available, even if one wanders [in search of it] for long. The beings (or elements) that form the objects of knowledge possess their well-known nature of insentiency. When these beings manifest with this nature foremost, their other innate nature viz., sentiency, that is opposed to this [former nature], remains hidden.[1] This is what He says by *I do not exist in them.* (4)

Yet, the beings do not exist in Me. Look at the Sovereign Yoga of Mine. My Self is the sustainer of the beings, does not exist in beings, and causes beings to be born. (5)

Na ca etc. *Yet, the beings do not exist in Me*: For, the persons, who are blind with nescience, do not see the reality. The ignorant do not consider the Absolute Lord – Who is of the nature of infinite Consciousness – as a basis of determinate knowledge of all objects. On the other hand conceiving [like] 'I, the lean Devadatta, know this, as existing here on the floor',[1A] they view [things of] finite nature alone as the basis [of determination].

But why this contradiction? On this doubt [the Lord] says *Look at the Sovereign Yoga of Mine*. *Yoga* signifies the Power [of the Absolute], because it is being employed. This is indeed My Sovereignty, which is the Freedom of behaving in this manner in a highly strange way. This is the idea (here). (5)

Just as the mighty wind exists in the ether, always moving [in it] everywhere, in the same manner all beings exist in Me. Be sure of it. (6)

[Again] in the same manner indeed, being unnoticed I pervade all beings by controlling the Prime-cause of all beings *(bhūta-prakṛti)* and with It and without It.[1B] (7)

Yathā etc. *Evam* etc: In spite of the concomitant connection between the ether and the wind, the touchability of the ether is never heard of. In the same manner the Absolute pervades the entire universe and yet remains not comprehended by all men. (6-7)

O son of Kuntī, all beings pass into the nature [of Mine] at the end of the *Kalpa* (the age of universe); I send them forth again at the beginning of the [next] *Kalpa*. (8)

Sarva – etc. *Nature :* unmanifested form. (8)

Taking hold of My own nature I send forth again and again this entire host of beings, which is powerless under the control of [My] nature. (9)

Prakṛtim etc. *Taking hold of My own nature* : By this much [of statement] it is explained that this host of Beings, though itself insentient, attains luminosity[2] as it is linked to the Absolute nature of [Consciousness] (9)

O Dhanañjaya! These acts do not bind Me, remaining as if unconcerned and unattached in these actions. (10)

O son of Kuntī! On account of Me, Who remain (only) as an observer and as prime cause, the nature [of

Mine] gives birth to [both] the moving and unmoving; hence this world moves in a circle. (11)

Na ca etc. *Mayā* etc. There is for Me no bondage of actions, because I remain unconcerned. That is why, not resorting to any activity, I am the prime cause in the process of world-creation. (10–11)

Being unaware of the immutable highest Absolute Supreme nature of Mine, the deluded ones disregard Me dwelling in the human body. (12)

Avajānanti etc. I am reclining within all that is born. Being the Self of all,[3] I become the object of disrespect. For, [they raise the question]: 'Apart from the fourteen types of creation,[4] like man etc., no Lord is found; hence how can He exist ?' (12)

[They] are of futile aspirations, futile actions, futile knowledge and wrong intellect; and they take recourse only to the delusive nature that is demoniac and also devilish. (13)

Mogha- etc. Their action, knowledge and aspirations are all futile, as these are concerned with the unreal. The *demoniac and devilish nature* etc. They are of the nature of excessive desire and ignorance. (13)

O son of Pṛthā ! The great-souled men, however, taking hold of the divine nature and having nothing else in their mind, adore Me by viewing Me as the imperishable prime cause of beings. (14)

Ever speaking of My glory, striving with firm resolve, paying homage to Me and being permanently endowed with devotion they worship Me. (15)

[Of them] some worship Me by knowledge-sacrifice and others by offering sacrifices; [thus] they worship Me, the Universally-faced [either] as One [or] as Many. (16)

Mahātmānaḥ etc., upto *Viśvato-mukham*. *Divine nature* i.e., of goodness. *Offering sacrifices* : i.e., by means of sacrifices with the external materials. But others worship Me with knowledge-sacrifice only. Hence through knowledge some [worship Me] as One, while others [worship Me] as Many through the action-Yoga. However all conceive Me alone, as their highest goal (14–16)

But, action certainly abounds in the idea of duality, because it is coextensive with hosts of different causes *(kārakas)*.[5] So how can it lead to the Absolute state ?[6] It is answered [as] :

I am determination; I am sacrifice; I am *Svadhā*;[7] I am the juice of the herb;[8] I am the (Vedic) hymn;[9] I am alone the clarified butter also; I am the [sacrificial] fire; (and) I am the act of offering.[10] (17)

I am the father, the mother, the sustainer and the paternal-grandsire of this world; [I am] the sacred object of knowledge, the syllable Oṃ, the Ṛk, the Sāman, and the Yajus too. (18)

[I am] the method,[11] the nourisher,[12] the lord, the witness, the abode, the refuge, the good-hearted (friend), the origin, the dissolution, the sustenance, the repository[13] and the imperishable seed [of the world]. (19)

I give heat; I hold back and also send forth rains; I am immortality and also death, the real and also the unreal,[14] O Arjuna ! (20)

Ahaṁ kratuḥ etc. upto *Arjuna*. The Brahman-being is of course only one and admits of no parts. The action also depends only on the assumed [*or* not real] causes. Hence, it accomplishes the aloneness (*or* oneness) of the Brahman. For, if it is performed with the realisation that all the different causes are nothing but the Self, then the action is not far away from reaching the Bhagavat. That has also been stated —

> 'This self-same action-power of Śiva, if it exists in the ignorant,[15] binds [him]; the same power, when it is realised that it is a path to his own Self [Śiva], then it leads to the goal (the Lord).'[16] (*SpK*, III, 16).

I have myself (Ag.) stated elsewhere as :

> [17]The intellect that conforms, in the beginning, to [the duality of] the beings and the non-beings; the same intellect does not conform, at the time of withdrawl, to [the duality of] the beings and the non-beings.

This subject has been discussed in detail in different places. Hence let us stop [the present discussion] here.

I give heat etc. This is said in the context of discussing the One that admits no duality. (17-20)

But if the Brahman can be attained by means of external sacrifices also, then, is a different god (different from Vāsudeva) worshipped in the sacrifices like the *Agniṣṭoma ?* If it is admitted, then it would lead to the doctrine of duality. If [on the other hand] it is Vāsudeva Himself, then how is it that emancipation is not attained by the performence [of these sacrifices] ? Therefore it is stated —

The masters of the three Vedas, the Soma-drinkers, purified of their sins, aspire for the heaven-goal by offering sacrifices to Me. They attain the meritorious world of the lord of gods and taste in the heaven the heavenly pleasures of the gods. (21)

Having enjoyed that vast world of heaven, they, when their merit is exhausted, enter the world of the mortals. Thus the persons, who long for pleasure and continuously take refuge in the code of conduct prescribed by the Three Vedas, attain the state of going and coming. (22)

Traividyāḥ etc. *Te tam* etc. Of course, they worship Me (Vāsudeva) alone. However, the action [like sacrifice] is limited (or is known [to them]) by their aspiration for heaven only. Hence, on account of the weakness in their own being (*sattva*), they condition the action solely by the result of the heaven. That is why their religious act leads to rebirth and thus they attain the state of going and coming. But [on that account] it is not the inherent nature of the sacrifice to beget rebirth. (21-22)

For instance :

Those men who, having nothing else [as their goal] worship Me everywhere and are thinking of Me [alone]; to them, who are constantly and fully attached [to Me], I bear acquisition and the security of acquisition. (23)

Ananyāḥ etc. [See for example] those who are different [from the above mentioned] and who think of Me. How [do they think] ? *They have nothing else :* They have no other fruit apart from Me to desire for. *Acquisition :* gaining (realising) My nature not gained (realised) earlier. *Security of acquisition :* protection of the already achieved gain of being well established in the nature of the Bhagavat. On account of this there may not be even a doubt regarding the fall from the Yoga. This is the idea here. (23)

O son of Kuntī ! Even those who are the devotees of other gods and worship [them] with faith, worship Me alone, [but] following non-injunction; (24)

Because, I am the enjoyer[18] as well as the lord of all sacrifices. But they do not recognise Me correctly and hence they move away [from Me]. (25)

The votaries of the gods attain the gods; the votaries of the manes attain the manes; performers of sacrifices for the goblins attain the goblins; also the performers of sacrifices for Me attain Me. (26)

Whosoever with devotion offers Me a leaf, a flower, a fruit, or [a little] water, I taste that offered with devotion by one with well-controlled self (mind). (27)

Ye 'pi etc. upto *prayatātmanaḥ*. Even those who worship [gods] with other names, they too [in fact] worship Me alone, because there is nothing (no god) to be worshipped apart from the Brahman. But the difference is that [they do so] by non-injunction. *Non-injunction:* different injunctions. [This amounts to saying that] having the innate nature of the Absolute Brahman-Existence, I am indeed worshipped by manifold injunctions (i.e., sacrifices enjoined by injunctions).

But *non-injunction* should not be explained as 'by defective injunction'[19] as it has been done by others (other commentators), who acquire dirts of great sins by insulting other systems of philosophy. If their view is correct then the declarations that are actually found viz., 'They offer sacrifice to Me alone', and 'I am alone the enjoyer of all sacrifices' — all would be inconsistent. Enough of talk with the sinful ones.

Our preceptors, however, explain [*ye'pyanya*-etc.] as follows : Those who, following the principle of the doctrine of duality consider certain deity as different from their own Self and as devoid of the innate nature of the Brahman, and offer sacrifice to that deity only—but it is only to Me, their own Self that even those men offer their sacrifices, however by non-injunction i.e. by faulty injunction of the nature of duality-view.[20] That is why[21] [the Lord] says (in verse 25) 'They do not recognise Me, their own Self, correctly as that deity itself, i.e., as the enjoyer [of the oblation of the sacrifice]. Hence they move away from My nature. Why? By being votaries of gods, they attain the gods etc. (verse 26). It amounts to say that this [act of attaining these gods] is itself nothing but moving away [from Me, the Self]. On the other hand, those who realise My nature (i.e. Me) as being not different [from their Self], they offer sacrifices to Me alone, even though those sacrifices etc. are for the gods, goblins and manes.' [The Lord] is going to conclude [the present topic] as : '(Thus) offering sacrifice to Me they attain Me alone.' (IX-29, 35).

But that alone is called a deity which is aimed at [according to injunction], for offering things (i.e. oblation). Hence, how can a sacrifice be offered to one's own Self, a category that cannot be aimed at ?[22] For example, there is the injunction: 'The oblation [of rice] of the rite *prāyaṇa*, cooked in the milk, is intended for the deity Aditi'; and hence this Aditi becomes the object intended [in the sacrifice], because that particular deity is an adjunct of an injunction, and because it is included in the injunction as one to be aimed at. But [in the present case], there is no injunction that concerns the Self.[23] Having [these objections] in mind [the Lord] says : *[They offer sacrifice] to Me following non-injunction.*

The idea is this : An injunction is required only in the case of a deity that is different from one's own Self. For, the injunction is one of the nature of imparting the knowledge only of that particular thing which is not known [otherwise].[24] But, one's own Self, the Absolute Lord, is known, not following any injunction. For, the knowledge of the Self is not brought by injunction.[25] Certainly no action is undertaken not aiming the Self. Therefore in all cases [of offerings], intended for the deities like Indra etc., this Self of one's own is certainly intended, as the Self is, by nature, the illuminator of the entire Universe;[26] as It is like a thread in a garland;[27] and as It is illumining [on Its own accord], asserting Its superiority [over all others] and only serving as a background (*bhittiḥ*, 'a screen', or 'a wall')[28] of the manifestations of the deity so intended by him [in the sacrifice]. Thus it is established by logic that even the votaries of gods offer sacrifices to Me (the Absolute) alone, because 'I' depends on no injunction.

As far as these sacrificers are concerned, the principal effect of the sacrifice viz., attaining 'Me', is not intended by them as their own. On the other hand, they are very much satisfied with attaining the status of Indra etc., just as a priest[29] is satisfied with limited fees. To indicate this, the *parasmaipada* form *(yajanti)* [is used]. For, it has been stated by myself (Ag.) [elsewhere] as :

> 'One, who knows the Vedas and does not know [to intend for] the status of (*or* the word) Śambhu (the Absolute), would feel afflicted in despair. [For], aspiring for the heaven, and [hence] rejecting the status of [the actual] performer of of sacrifice *(yajamāna)*, [but at the same time] performing sacrifice for others *(yajan)*,[30] he has become a [mere] priest in the sacrifice. Indeed, the divergently flowing floods of taste for action, without exception, — even though they flow from the Absolute consciousness — do not bestow [on the performer] the mighty ocean of Bliss of one's own Self if they do not gain a complete stability'[31]

Thus whosoever realises in the said manner, his sacrifice, though aimed at the deities like Indra, is in fact a sacrifice offered to the Absolute Lord. (24–27)

Whatever may be the other actions of his, they too become acts of worshipping his own Self, the Absolute Lord, as It alone is intended in all his action. This [the Lord] says :

Whatever you do, whatever you eat, whatever oblation you offer, whatever gift you make and whatever austerity you perform, O son of Kuntī, do that as an offering to Me. (28)

Thus, you shall be freed from the good and evil results which are the action-bonds. Having your innate nature immersed in the Yoga of renunciation and (thus) being fully liberated you shall attain Me. (29)

Yat karoṣi etc. *Śubhāśubha* – etc. Because the performers of sacrifices intending other deities have in their mind only limited purpose, and [hence] belitle the [principal] result [of the sacrifice etc.]; therefore all [actions] you should offer, by the method advised above, to Me i.e., consider them to be absorbed in Me (*or* to be born of Me). This is the renunciation-Yoga. Extensively it has already been made almost quite clear. (28–29)

I am the same in all beings; to Me none is hateful and none is dear; but whosoever worship Me with devotion, they are in Me and I am in them.[32] (30)

Even if an incorrigible evil-doer worships Me, not resorting to anything else [as his goal], he should be deemed to be righteous; for, he has undertaken his task[33] properly. (31)

Quickly he becomes righteous-souled (minded) and attains peace permanently. O son of Kuntī ! I swear that my devotee gets never lost.[34] (32)

Kṣipram etc. *I swear* etc. This result (or subject), has logic [as its strong basis] and now being promised by the Bhagavat, it becomes established most firmly.[35] (30–32)

O son of Pṛthā, even those who are of sinful birth, [besides] women, men of working class, and the members of the fourth caste – even they, having taken refuge in Me, attain the highest goal. (33)

Certainly it should be so in the case of the pious men of the priestly class and of the devoted royal seers. Having come to (i.e., being born in)[36] this transient and joyless world, you should be devoted to Me. (34)

Have[37] your mind fixed on Me; be My devotee; offer sacrifice to Me; [and] pay homage to Me; thus fixing your self (internal organ)[38] and having Me as your snpreme goal, you shall certainly attain Me. (35)

Thus ends the NINTH CHAPTER in the Holy *Bhagavadgītā*.

Māṃ hi etc. upto *Matparāyaṇāḥ*. *Those who are of sinful birth*: I.e., the animals, birds, reptiles[38A] etc. *Women* denotes the ignorant. *Men of working class* denotes those who find pleasure in different vocations, like agriculture etc. *Men of the fourth caste*: those who do not have any claim whatsoever for [performing] the Vedic rituals and whose livelihood depend on others. By taking refuge [solely] in Me, even these all attain Me alone. The deeds of the exceedingly compassionate Bhagavat, like the one granting liberation to a chief of the elephants are heard in thousands [in the Purāṇas].[39] Certainly it must be so, for those whose behaviour is just the opposite to that of these persons.

Some [commentators] declare :[40] The present sentence [of the Lord] intends to glorify the twice-born and members of the ruling class, and it is not uttered with the intention of speaking of the attainment of liberation in the case of the women etc.

Indeed these persons[41] [aim to] break into pieces the Graceous-to-all Power of the Bhagavat by foistering upon It, a limited applicability; likewise they do not tolerate the profoundly compassionate nature of the Absolute Lord; they contradict the [Lord's own] statements 'To Me none is hateful and none is dear (IX, 30)', 'Even a highly evil-doer etc. (IX, 31)', and other similar statements, very clearly of the same import; with all effort they [strive to] bring in something indicative of duality even in the Absolute-being, Whose non-dual nature has been well established firmly by the diversity of the best reasonings; they are not mindful of other contradictions [that lurk in their theory] with the revealed literature; when simply questioned 'How is this ?' and 'How is that ?', these persons, having their internal organ totally possessed by the mighty devil[42] of the

caste [considerations], concealed within, and having their tongue, face and eyes all twisted by their sense of jealousy, hypocrisy and shame — they prattle evil for the entire humanity; and thus they put upon themselves the status of being an object of ridicule. Therefore the above explanation [of ours] does good to all.
(33–35)

MAY THERE BE HAPPINESS !

Here is the Catch-verse :

In the Non-dual Brahman there blossoms the Engery full of Grace-for-all. Therefore effort should be made to get that [Energy].[43]

Thus ends the NINTH CHAPTER in the *Gitārthasaṅgraha* written by the *Rājānaka* Abhinavagupta, the best among the great teachers of the Māheśvaras.

Notes

1. *When these beings ... ... remains hidden* : What Abhinavagupta says here reminds us of Śaṅkara's reference (*BS*, II, i; 4, 6) to certain school of philosophers (Śaṅkara's commentators describe this as a branch of Advaitins) who assume the entire universe to be of sentient nature and explain the distinction between the sentient and the insentient beings on the basis of their respective manifestation and unmanifestation of their sentience.

   योऽपि ... ...: समस्तस्य जगतश्चेतनतामुत्प्रेक्षते ... चेतनाचेतनविभागाश्रयणं च विभावनाविभावनाभ्यां चैतन्यस्य शक्यते ।

1A. *I, the lean Devadatta ... on the floor* : As in the case of the Advaitins so in the case of the Śaiva Absolutists too the knowledge of Self with any restriction is indeed a wrong knowledge. This Ag. says clearly elsewhere as :

अहमित्यमिदं वेद्मीत्येवमप्यवसायिनी ।
धीर्जायते तदा तादृग्ज्ञानमज्ञानशब्दितम् । *TA*, I, 39–40.

Cf. also

अहमनुभवस्तु प्रादेशिकम् ...आत्मानमादर्शयन् कथमात्मतत्त्वगोचरः ?......
येऽपि अहंकारास्पदमात्मानमास्थिषत तैरप्यस्य न तात्त्विकत्वमभ्युपेतव्यम् ;
'अहमिहैवास्मि सदने जानानः' इति सर्वव्यापिनः प्रादेशिकत्वग्रहात् ।

— Vācaspati Miśra, *Bhāmatī*, I, i, 1, introd.

1B. I.e., 'with it' at the time of creation, and 'without it' at the time of dissolution. This verse, not found in the Vulgate and not commented upon by Ag. is, however, included here because it is found in many of the Kashmiri MSS of the *Mahābhārata* and is commented on by authors like Rk.

2. *Attains luminosity* etc. According to the Śaiva theory, freedom is the very nature of the light of Consciousness, just as the light and heat are of fire. The innate nature of the luminosity of Consciousness, as opposed to materiality, consists in having freedom in respect of manifestation. In this school, this is considered as its absolute Freedom. There appears lack of freedom only in the case of objects characterised by *idantā* or 'thisness'. This manifestation of lack of freedom is itself due to the freedom of the Absolute Consciousness.

3. *Being the Self of all*: Or 'being the Self of all and [at the same time] object of [their knowledge]', if the reading आत्मपररूपतया of K is accepted.

4. *Fourteen types of creation*: I.e., eight types of the gods like Āditya etc., five types of the creations like animal etc., and man as a single type. Cf.

अष्टविकल्पो दैवस्तैर्यग्योनिश्च पञ्चधा भवति ।
मानुषश्चैकविधः समासतो भौतिकः सर्गः ॥ *SK*, 53.

and

ब्राह्मः , प्राजापत्यः , ऐन्द्रः , पैत्रः , गान्धर्वः , याक्षः , राक्षसः , पैशाचः ,
इत्यष्टविधो दैवः सर्गः ; तैर्यग्योनिश्च पञ्चधा पशुमृगपक्षिसरीसृपस्थावरा
इति ; मनुष्यश्चैकविध इति ... संस्थानस्य चतुर्ष्वपि वर्णेषु अविशेषात् ।

STK, thereunder.

5. *Different causes*: According to Sanskrit grammar there are six different *kārakas* or causes for every action and their particular relationship with the action are indicated by the six case-endings, denoting their mutual differences.

6. *Absolute state :* I.e., a state that admits no duality. The present objection arises on account of the statement that even those who perform sacrifices with wordly objects keep the Absolute alone their goal. Cf. also समस्तमपरविद्याकार्यं साध्यसाधनलक्षणं क्रियाकारकफलभेदभिन्नं द्वैतम् — Śaṅkara under *Muṇḍ. U,* I, ii, 11.

7. *Svadhā* is a special formula, by chanting which oblations are offered to the Manes. This of course may indicate, by way of *upalakṣaṇa,* the inclusion of *Svāhā*, a formula of offerings to the gods. However the context and the general practice demands *Svāhā* here in the present verse, and *Svāhāham* is metrically allright.

8. *Juice of the herb :* I.e., for example the juice of the Soma herb.

9. *The Vedic hymn :* That by chanting which oblation is offered.

10. *The act of offering :* Cf. हुतं, हवनं, होमकर्म —Rk.

11. *The method :* Cf. गतिः, उपायः —Rk.

12. *The nourisher :* Cf. भर्ता, पोष्टा —Rk.

13. *The repository :* Cf. प्रलीनं सत् यत्रावतिष्ठते तत् प्राधानात्मकं निधानम् —Rk.

14. Does this hemistich indicate that immortality and death are respectively the nature of the real and the unreal ?

15. The ignorant or *paśu* is he who performs sacrifice and other actions with the sense of duality. Cf.

> योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति, न स वेद । यथा पशुरेवं स देवानाम् —*BU*, V, I, iv, 10.

16. *It leads to the goal :* The idea is this :- In fact both the means and ends are different aspect of the Power-of-creation of the Absolute and difference between them is only due to a sense of gross duality. This unity of the means, if not realised, leads to bondage and, if realised it leads to emancipation. Cf.

> उपायोपेयभावस्तु ज्ञानस्य स्थौल्यविभ्रमः ।
> एषैव च क्रियाशक्तिर्बन्धमोक्षैककारणम् ॥
>
> —*TA*, I, 145. See also the commentary thereon.

Further the expression *sā iyam* in the verse under study, denotes she Spanda-Śakti of Śiva that has been described in the earlier verses in the *SpK*, where from the quotation has been taken. That Spanda-Śakti is also called Kriyā-Śakti, 'power of action' or 'operative energy', as it is responsible for the creation of the universe. If a person thinks himself identical with his physical or subtle body, his power of action binds him. On the other hand, if a person thinks that his Self is identical with the Absolute and, in a limited way, all his actions are His actions of creating the world and so on, and hence it leads him to the reality of Śiva, then the same power of action secures him the Salvation or the Supreme Bliss.

17. The rendering of this quotation is tentative. The context where this verse occurs in the original is not known. However basing on the context of the present commentary, we have tried to understand this enigmatic verse. The idea seems to be this: The ignorant takes the being and the non-being as they appear and concludes that they are diametrically opposite. Thus the *dvaita-jñāna* binds him. On the other hand, when he receives instructions from the preceptors, and is on his way to realisation, he views the beings and non-beings only as two different manifestations of the Absolute Lord (Parameśvara). This *advaitabhāvanā* leads him to the emancipation and Supreme Bliss. See also the *Ṭippaṇī* on this verse.

18. *I am the enjoyer* etc. Here in this context and in the context of similar nature, the words 'I', 'Me' etc. denote only the Supreme Conciousness, and not the speaker Śrī Kṛṣṇa, son of Vasudeva. Ag. makes the point clear in the *Tantrāloka* while commenting upon the present Gītā verse. There the relevant text runs as :–

सर्वत्रात्र ह्यहंशब्दो बोधमात्रैकवाचकः ।
स भोक्तृप्रभुशब्दाभ्यां याज्ययष्टृतयोदितः ॥ — *TA*, I, 132.

19. *Defective injunction :* The tone of this sentence seems to suggest that these commentators had tried to dub the injunctions found in the systems, other than their own as *avidhis* or faulty injunctions.

20. 'The faulty injunction.....duality-view'. Cf. अविधिः अज्ञानं, तत्पूर्वकम् — Śaṅkara.

Here in this context the following statements of Ag. in the *Tantrāloka* may be of much interest :

> 'It has been said "They (i.e., who offer sacrifice, with a sense of duality, to Indra etc.) do not recognise Me correctly. Hence they move away (from Me)." Here "moving away" denotes attaining the well-restricted nature (of existence). This fact itself has been made clear by saying "Whosoever offer sacrifices to the deities attain (those) deities.' On the other hand, drown-

ing the objectivity (of the deity), whosoever views the deities as beings of Supreme Consciousness, they recognise the Self as unrestricted, and turn to be the devotees of Me, and attain Me".

तदुक्तं न विदुर्मां तु तत्त्वेनातश्चलन्ति ते ।
चलनं तु व्यवच्छिन्नरूपतापत्तिरेव या ।
देवान् देवयजो यान्तीत्यादि तेन न्यरूप्यत ॥
निमज्जय वेद्यतां ये तु तत्र संविन्मयीं स्थितिम् ।
विदुस्ते ह्यनवच्छिन्नं मद्भक्ता अपि यान्ति माम् ॥

— *TA*, I, 129–131.

Here in the last hemistich the published text has तद्भक्ताः and the commentator Jayaratha explains as it is. However the *Gīta* text and Ag.'s gloss on it suggests that there in *TA* too the intended reading is only मद्भक्ताः.

21. *That is why* etc. What Ag. says in the sequel may support the interpretation of his own and that of his preceptor.

22. *How can a sacrifice...aimed at* : Cf. 'Sacrifice *(yāga)* is nothing but the act of offering something intending a deity. Any deity cannot be the deity of a particular sacrifice, simply because it is intended (by the sacrificer). Rather a particular deity is the deity of a particular sacrifice, provided it is enjoined as such in the scripture'.

देवतामुद्दिश्य यस्त्यागः स यागो भवति....न हि उद्देशमात्रेण देवता भवति ।
या हि यस्य श्रूयते सा तस्य देवता —

— Śabarasvāmin, under *PMS*, IX, iv, 32

23. *There is no injunction that concerns the Self*: Cf.

ननु देवतोद्देशेन द्रव्यत्यागो याग इत्युक्ते द्रव्यत्यागार्थमुद्दिष्टैव देवता भवति;
न च बोधैकरूपस्य स्वात्मतत्त्वस्य तथात्वेनोद्देशोऽस्ति । कथमस्य याज्यत्वम् ?
— Jayaratha's introduction to *TA*, I, 125.

24. *The injunction...not known otherwise*: Cf. the Mīmāṃsakas' famous dictum 'That is the injunction which teaches something otherwise unknown.'

अज्ञातार्थज्ञापको विधिः

25. *The knowledge of the Self is not brought by injunction* : Cf.

तेनाविच्छिन्नतामर्शरूपाहन्ताप्रभात्मनः ।
स्वयंप्रभस्य न विधिः

— *TA*, I, 125–26.

> 'Therefore there cannot be any injunction (to enlighten) the Self-consciousness which is the same as the I-consciousness of the nature of the unrestricted self-experience etc.'

The commentator adds:

> 'Thus it has been well said (in the Gītā IX, 24) "Not requiring any injunction".
>
> ......इति युक्तमुक्तम् 'अविधिपूर्वकम्' इति

26. *The Self...the illuminator of the universe.* Cf. 'By this Supreme Brahman all other things are illumined'

> तस्य भासा सर्वमिदं विभाति – *Muṇd. U*, II, ii, 10.

27. *Like a thread in a garland:* Cf. 'All in Me like the pearls in a thread' सूत्रे मणिगणा इव (above VII, 7).

28. *Serves as a background:* Cf. 'That which does not shine on the screen of the Absolute Lord (the Consciousness), cannot manifest even as an external object'.

> परमेश्वरभित्तौ यत् न प्रकाशते तत्
> बाह्यतयाऽपि न प्रकाशते – Yogarāja, under *PS*, 34.

29. *Just as a priest:* I.e., a *yājaka*, who acts in a ritual as an agent on behalf of the sacrificer or *yajamāna* for fees.

30. The words यजमानः and यजन् are derived respectively from यजते and यजति which are, again respectively, in the Ātmanepada and Parasmaipada. The subtle point here may better be appreciated if one bears the grammatical rule according to which the Ātmanepada should be used when the fruit of the root-meaning-(action) is intended to go to the Subject or the performer of that action. Cf.

> स्वरितञितः कर्त्रभिप्राये क्रियाफले (*PA*, I, iii, 72)

and

> कर्त्रभिप्राये क्रियाफले इति किमर्थम्? पचन्ति भक्तकाराः, कुर्वन्ति कर्मकराः, यजन्ति याजकाः – the *Mahābhāṣya* thereunder.

Cf. also

> यः स्वर्गो मे भवेदित्येवं कामयते, तस्य यागः......कृतः? आत्मनेपद-प्रयोगात्। कर्त्रभिप्राये एतद्भवति – Śabarasvāmin under *PMS*, III, i, 5.

31. *Complete stability* : I.e., a stability by intending the Absolute Self in all actions.

32. *They are in Me and I am in them* : I.e., 'They and I become one'. Cf. ते मयि तिष्ठन्ति, तेषु चाहम् अभेद (अभिन्न) एव तिष्ठामि मत्तस्तेषां दुर्भेद-भेदप्रत्ययसेतुविदलनात् — Rk.

33. *He has undertaken his task* : Cf. व्यवसितः, गृहीतव्यवसायः — Rk.

34. *My devotee is never lost* : Cf. 'He is not lost to Me (स च मे न प्रणश्यति)' — above VI, 31.

35. *Promised by the Bhagavat......firmly* : Cf.

> '......Thus, knowing that the Lord's declarations are true, and being convinced that emancipation is an inevitable result of devotion to the Lord one should look up to the Bhagavat as the highest and sole refuge......'
>
> एवं भगवतः सत्यप्रतिज्ञत्वं बुध्वा भगवद्भक्तेरवश्यंभाविमोक्षफलकत्वमवधार्य भगवच्छरणैकपरायणो भवेदिति वाक्यार्थः — Śaṅkara under Gītā, XVIII, 65.

36. *Being born in* : *Cf.* प्राप्य, जन्म लब्ध्वा — Rk.

37. This verse has not been commented upon by Ag. perhaps because it is more or less identical with XVIII, 65, which he is going to comment upon. However Śaṅkara, Rk. etc. comment in both the instances. Bhāskara's commentary on this verse in not available.

38. *Internal organ* : Cf. आत्मानम्, अन्तःकरणम् — Rk.

38A. *The animals, birds, reptails* etc. The passages of Ag. stands in a good comparison to

> येऽपि तदात्मत्वेन विदुः
> पशुपक्षिसरीसृपादयः स्वगतिम् । etc.
>
> — *PS*, 91.

39. *In the Purāṇas* : See e.g. the *Bhāgavata Purāṇa*, VIII, Ch. 2 ff. (Gītā press Ed.)

40. *Some declare* etc : This is more or less the stand taken by Bhāskara.

41. *Indeed these persons* etc. : This lengthy refutation by Ag. in a rather vehement language may appear to be a bit out of proportion in the

Gītārthasaṅgraha which is otherwise very brief. But, it would not appear to be so if one remembers how much stress Bhāskara had put on this verse for his theory - first in his introduction to the *Gītā* and then in his commentary on the verse.

42. I.e. by splitting as *mahā* and *graha*. The expression *mahāgraha* may also be rendered as 'powerful obstinacy (regarding)' by splitting as *mahā* and *āgraha*.

43. *Effort should be made to get that Energy*: I.e. to get the *Śakti-pāta* or the Divine Grace or the Will that leads a person in the spiritual path.

Chapter Ten

The subject-matter that has been indicated in the previous nine chapters – the same is being detailed here in this chapter by citing individual instances. That is why [the Bhagavat] says 'Yet again etc.' (X, 1). He thus indicates 'Hear the subject matter, which has already been related to you, but which once again being explained in order to make it clear'. Arjuna too says in the sequel likewise 'Tell me once again etc.' (X, 18). This is the purport of [this] chapter. Other items are clear by mere reciting. Hence, why to repeat them? However, whatever is doubtful that shall be decided [then and there].

The Bhagavat said —

O mighty-armed [Arjuna]! Yet, again listen to My best message, which, with good intention, I shall declare to you, who are dear to Me. (1)

Neither the hosts of gods, nor the great seers know My origin. For, I am the first,[1] in every respect, among the gods and great seers. (2)

Whosoever knows Me as the unborn and beginningless Absolute Lord of the universe, that person, not deluded among the mortals, is delivered from all sins. (3)

Intellect,[2] knowledge, steadiness, patience, truth, control [over sense-organs], tranquility [of mind], pleasure, pain, birth, death,[3] fear and courage; (4)

[Also] non-injury, equanimity, contentment, austerity, charity, repute and ill-repute – all these diverse dispositions of beings emanate from none but Me. (5)

Bhūyaḥ etc. upto *pṛthagvidhāḥ*. *Steadiness*[4] is that which induces one. (1-5)

The ancient Seven Great-Seers[5] and also the Four Manus,[5A] of whom these creatures in this world are offsprings – they have been born as My mental dispositions. (6)

He, who knows correctly this extensively manifesting power[6] and the Yogic power of Mine — he is endowed with the unwavering Yoga. There is no doubt about it. (7)

'He is the source of all and from Him all comes forth' — Thus viewing, the wise men revere Me with devotion. (8)

Having their mind fixed on Me, their life gone into Me, enlightening each other, and constantly talking of Me, they are pleased and are delighted. (9)

To these persons, who are [thus] mingling [with Me] and revere [Me] with love, I grant that knowledge-Yoga by means of which they reach Me. (10)

Out of compassion only towards these men, I, who remain as their very Self, destroy with the shining light of wisdom, their darkness born of ignorance. (11)

Maccittāḥ etc., upto *bhāsvatā*. Through the process of mutual enlightening, the wisdom-shock is transmitted to each other. On account of that, they get the all-inclusive [knowledge] 'Indeed all sentient subjects are only a single Absolute Lord'. By means of this extensive pervasion, they easily come to realise their own Self as omnipotent and omnipresent and by that they attain the Absolute Lordship. This is the idea here. (9-11)

Arjuna said —

You are the Supreme Brahman, Supreme Abode,[7] Supreme Purifier. All the seers and also the divine seer Nārada, Asita Devala, Vyāsa describe You as the Eternal Divine Soul,[8] the unborn, all-manifesting First-God. You too say so to me. (12-13)

What You tell me, I take all to be true, O Keśava! For, O Bhagavat, neither the gods nor the great seers know Your manifestation. (14)

Only Yourself know Yourself by Yourself,[9] O Supreme Puruṣa, Creator of all beings, Lord of beings, God of gods, Lord of the Universe! (15)

You are [alone] capable of fully declaring the auspicious manifesting powers[10] of Yours, by which manifesting power You remain pervading these worlds. (16)

O Mighty Yogin! How should I know You, meditating on You? In what several entities, O Bhagavat, are You to be contemplated upon by me? (17)

In detail, please expound, once again Your own Yogic power and the manifesting power. O Janārdana! I don't feel contended in hearing Your nectar – [like exposition]. (18)

The Bhagavat said —

Yes.[11] O the best among the Kurus! I shall expound to you, only the chief auspicious manifesting powers of Mine. For, there would be no end to My details. (19)

O conqueror of sleep! I am the Soul residing in the heart of all beings; I am the beginning, and the middle and also the very end of beings. (20)

Of the sons of Aditi, I am Viṣṇu; of the luminaries, the radiant Sun; of the Maruts, I am Marīci; of the stars, I am the Moon. (21)

Of the Vedas, I am the Sāmaveda; of the gods, I am Vāsava (Indra); of the sense-organs, I am the mind; of the beings, I am the sentience.[12] (22)

And of the Rudras, I am Śaṅkara; of the Yakṣas and the Rakṣas, [I am] the Lord-of-Wealth (Kubera); of the Vasus, I am the Fire-god; of the mountains, I am the Meru. (23)

Of the royal priests[13] I am the chief viz., Bṛhaspati (the priest of gods), O son of Pṛthā, you should know that; of the army-generals, I am Skanda [the War-god]; of the water reservoirs, I am the ocean. (24)

Of the great seers, I am Bhṛgu; of the words, I am the Single-syllable (Oṃ); of the sacrifices[14] [performed with external objects], I am the sacrifice of muttering prayer; of the immovables, I am the Himālayan range. (25)

Of all trees, I am the Pipal-tree; and of the divine seers, Nārada; of the Gandharvas (the celestial musicians), Citraratha; of the perfected ones, the sage Kapila. (26)

Of the horses, you should know Me to be the nectar-born Uccaiḥśravas (Indra's horse); of the best elephants, the Airāvata (Indra's elephant); and of the men, their king. (27)

Of the weapons, I am the Vajra [of Indra]; of the cows, I am the Wish-fullfilling Cow [of the heaven]; of the progenitors, I am Kandarpa (the god-of-love); of the serpents, I am Vāsuki. (28)

Of the snakes, I am Ananta; of the water-beings (water-deities),[15] I am Varuṇa; of the manes, I am Aryaman; of the controllers, I am Yama (the Death-god). (29)

Of the progenies of Diti (the demons), I am Prahlāda; of the measuring ones,[16] I am the Time; of beasts, I am the king-of-beasts (lion); and of the birds, Vinatā's son (Viṣṇu's bird, Garuḍa). (30)

Of the purifiers, I am the wind; of the weapon-bearers, I am Rāma;[17] of the fishes, I am the shark; of rivers, I am the daughter of Jahnu (the Gaṅgā). (31)

Of the creations, I am the beginnig, the end and also the middle, O Arjuna! Of the sciences, [I am] the science of the Self; of arguers, I am the argument.[18] (32)

Of the syllables, I am *A*; of the compounds, the Dvandva; none but Me, is the immortal Time; I am the dispenser [of fruits actions] facing on all sides. (33)

I am the Death that carries away all and also the Birth of all that are to be born; of the wives of men,[19] I am the Fame, Fortune, Speech, Memory, Wisdom, Constancy and Patience. (34)

Likewise, of the modes of singing[20] [of the hymns], I am the Bṛhatsāman;[21] of the metres, I am the Gāyatrī; of the months, I am the Mārgaśīrṣa; of the seasons, I am the season abounding with flowers. (35)

I am gambling of the fradulent; I am the brilliance of the brilliant; I am the victory; I am the resolution; I am the energy[22] of the energetic. (36)

Of the Vṛṣṇis (the members of the Vṛṣṇi clan), I am the son of Vasudeva; of the sons of Pāṇḍu, Dhanañjaya (Arjuna) [I am]; of the sages too, I am Vyāsa; of the seers, the seer Uśanas.[23] (37)

I am the punishment [at the hands] of the punishers; I am the political wisdom of those who seek victory; I am also silence of the secret ones; I am the knowledge of the knowers. (38)

Further, O Arjuna, I am that which is the seed of all beings; there is no being, whether moving or non-moving, that could exist without Me. (39)

O scorcher of foes! There is no end to My extraordinary manifesting power. The above details of [My] manifesting power have been declared by Me only by way of examples. (40)

Whatsoever[24] being exists with the manifesting power, and with beauty and vigour, be sure that it is born only of a bit of My illuminant.[25] (41)

Or, O Arjuna! Why this detailed statement? I remain, pervading this entire universe with a single fraction [of Myself]. (42)

Here ends THE TENTH CHAPTER in the Holy *Bhagavadgītā*.

Hanta te etc. upto *jagat sthitaḥ*. *I am the Soul* etc. (verse 20): By this [the Bhagavat] wards off the exclusion [of any being as different form Him]. Otherwise the sentences[25A] like 'Of the immovable [I am] the the Himālayas' (verse 25) etc., would amount to the exclusive statement that the Himālayan range is the Bhagavat and not any other one. In that case, the indiscriminateness of the Brahman is not established and hence the realisation of the Brahman would be a partial (*or* conditioned) one. For, the [present] text of exposition is intended for that seeker whose mind cannot contemplate on the all-pervasiveness [of the Brahman], but who [at the same time] is desirous of realising that [all-pervasiveness].[26] Hence, while concluding, [the Bhagavat] teaches the theory of duality-cum-unity by saying 'whatsoever being exists with the manifesting power' etc., and then concludes the topic with the theory of absolute unity,[27] as 'Or what is the use of this elaboration; ...... I remain pervading this [universe] by a single fraction [of Myself] This has been declared indeed [in the scriptures] as:

> 'All beings constitute [only] His one-fourth; His [other] immortal three-forths are in the heaven.' (*Ṛgveda*, X, xc, 3).

Thus, all this and the prime cause of creatures, are nothing but the Bhagavat (Absolute). And hence, He Himself becomes the object of knowledge of all, but being comprehended with the different strange qualities. (19-42)

MAY THERE BE HAPPINESS!

Here is the Catch-verse:

Whatever comes as an object, either to the desire or to the [perception by the] sense-organ, let one, with effort, melt it away [with knowledge-fire],[28] and recognise the tranquil Brahman. (19-42)

Thus ends the TENTH CHAPTER in the Holy *Bhagavadgitārthasaṅgraha* written by *Rājānaka* Abhinavagupta, the best among the great teachers of the Māheśvaras

Notes

1. *I am the first :* Cf. आदिः, प्रथमः – Rk.

2. *Intellect :* Cf. बुद्धिः, मुख्यमन्तःकरणं, यया...निश्चीयते बोद्धव्यं वस्तु – Rk.

3. *Birth, death :* Cf. भवाभवौ, जन्ममरणे – Rk.

4. *Steadiness :* If असंमोहः is to be a negative one, it would be common to inanimate objects, like a pot, and it is not intended here as the context shows. Hence it must be a positive one, like those that are conveyed by the words अधर्मः, अहिंसा etc. Hence Ag. explains it as 'that which induces one'. Cf. असंमोहः, प्रत्युत्पन्नेषु बोद्धव्येषु विवेकपूर्विका प्रवृत्तिः – Śaṅkara.

5. The Seven Great-sages are Atri, Bhṛgu, Kutsa, Vasiṣṭha, Gautama, Kāśyapa and Aṅgiras.

5A. The Four Manus: Cf. चत्वारो मनवः – ब्रह्मसावर्णो, भद्रसावर्णो, धर्मसावर्णो दक्षसावर्ण इति दक्षस्य दुहितुरुत्पन्नाः – Rk.

6. *Manifesting Power :* This is the Absolute's nature in creating or manifesting as the universe. Cf. विभूतिं, जगत्कर्तृत्वादिरूपमैश्वर्यम् – Rk. These two words viz. *Vibhūti* and *Yoga* here of doubtful import have not been unfortunately explained by Ag.

7. *Abode :* Or 'Light' as Rk. and Śaṅkara say.

8. *Soul :* Cf. पुरुषं, परमात्मानम् – Rk.

9. *Only Yourself know Yourself by Yourself.* Cf. त्वमेव त्वां वेत्थ योऽसि सोऽसि – *TB*, III, x. 3.

10. *Powers* : Cf. विभूतीः , स्वैश्वर्यविजृंभाः – Rk.

11. *Yes* : Cf. हन्तेत्यभ्युपगमे – Rk.

12. *Sentience* : Cf. चेतना...क्षेत्रज्ञशक्तिः – Rk. ; बुद्धिवृत्तिश्चेतना – Śaṅkara.

13. *Royal priests* : Cf. पुरोधसां राजगुरूणाम् – Rk.

14. *Sacrifices* etc. Cf. यज्ञानां द्रव्यनिर्वर्त्यानां यागविशेषाणाम् – Rk.

15 *Water-deities* : Cf. यादश्शब्देन अब्देवता आह – Rk.

16. *Measuring ones* : For the use of the root कल् in the sense 'to measure' see सदा पान्थः पूषा गगनपरिमाणं कलयति in a verse attributed to Bhartṛhari (The *Niti and the Vairāgya Śatakas of Bhartṛhari*, Kale Ed. 1971, p. 45)

17. *Rāma* : I.e. Bhārgava Rāma who sucessfully destroyed, as the *Purāṇas* go, twenty-one times the entire warrior class; or Dāśarathi Rāma of the *Rāmāyaṇa* fame.

18. *Argument* : Or 'the way of argument' known among the Naiyāyikas as a means to arrive at a truth. For details, see the *Nyāyasūtra*, I, ii, 1; etc.

19. *Of the wives* : Madhusūdara Sarasvati, seems to refer to all the seven, viz., Fame etc., as the wives of Dharma or the God of righteousness. Or नारीणां may mean 'of the feminine ones'. It may be noted that all the seven words कीर्तिः etc., are feminine in Sanskrit.

20. *Modes of singing of the hymns* : Cf. सामानि ऋगक्षरारूढा गीतिविशेषाः – Rk.

21. *Bṛhatsāman* : That mode of singing employed to sing the Vedic hymn त्वामिद्धि हवामहे – etc.

22. *Energy* etc. Or 'The [Strand] Sattva of the group consisting of the Sattva (i.e. the triple Strands of the Sattva, Rajas and Tamas)' Cf. सत्त्ववतां गुणानां सत्त्वरजस्तमोलक्षणानाम् – Rk.

23. *Uśanas* : I.e., the family priest of the demons. He is popularly known as Śukra.

24. *Whatsoever* etc., This observation in the first quarter of the verse is for an evolved seeker; and what follows next is for the beginner. See below.

25. *My illuminant* : Cf. तेजसः परस्य प्रकाशस्य अंशो लेशमात्रं तत्संभवम् – Rk.

25A. *Otherwise the sentences* etc. : Cf. अहमिति सर्वत्र अत्र (गीतायां) पारमार्थिकमेव प्रकाशविमर्शरूपमुक्तम्, न तु मायीयं चतुर्भुजादि 'स्थावरणां हिमालयोऽहम्' इत्यादेः प्रत्यक्षादिविरोधात्

— Ag. *IPVV*, under I, iii, 7 (Vol. I, p. 297).

26. The entire paragraph of Ag. here deserves to be compared with : 'He who is unable to think of Me as the Self, should think of Me in these things mentioned below.'

अहम् आत्मा प्रत्यगात्मा नित्यं ध्येयः ; तदशक्तेन च उत्तरेषु भावेषु चिन्त्योऽहम्

— Śaṅkara under X, 20.

Again Śaṅkara too quotes the Ṛgvedic passage पादोऽस्य विश्वा भूतानि under verse 42.

27. *The theory of absolute unity* : In the Kaula system, the realisation of unity is considered to be the direct means to emancipation. It is also called the *Śāmbhavopāya* and is prescribed for the highly developed seekers. The realisation of duality-cum-unity, known also as *Śāktopāya*, is for the less developed; and the realisation of duality, called also *Āṇavopāya* for persons of the lowest stratum. Cf.

अभेदोपायमत्रोक्तं शांभवं शाक्तमुच्यते ।
भेदाभेदात्मकोपायं भेदोपायं तदाणवम् ॥

— *TA*, I, 230 etc.

28. *Melt it away with knowledge-fire* : For, that alone can melt away all the said differences. Cf.

तेषामिदं समाभाति सर्वतो भावमण्डलम् ।
पुरस्थमेव संवित्तिभैरवाग्निविलापितम् ॥

— *TA*, II, 35.

The wording in the present catch verse reminds us of the passage : एकेनैव प्रयत्नेन [अभिधानाभिधेयौ] युगपद्विलापयन् तद्विलक्षणं ब्रह्म प्रतिपद्येत ।

— Śaṅkara, under *Māṇḍ. U*, I, 2.

Chapter Eleven

Now Arjuna seeks to perceive, with his own sense-organ (eye), what has been taught in the last chapter. The subject matter, learnt through the [teacher's] instructions, becomes quite clear if it is grasped by the knowledge of perception. For that end only the following conversation is made —

Arjuna said :

My delusion has completely gone thanks to the great and mysterious discourse which is termed as a science governing the Soul and which You have delivered by way of favouring me. (1)

The origin and the dissolution of beings have been listened to in detail by me from You, O Lotus-eyed One, and also to [Your] inexhaustible greatness. (2)

As You describe Yourself as the Supreme Lord [of all], it must be so. [Hence], O Supreme Self, I desire to perceive Your Lordly form. (3)

O Master ! If you think that it is possible for me to see that form, then, O Lord of the Yogins, please show me Your Immortal Self. (4)

The Bhagavat said :

Behold, O son of Pṛthā, My divine forms in hundreds and in thousands and of varied nature and of varied colours and varied shapes. (5)

Behold the Ādityas, the Vasus, the Rudras, the twin Aśvins, and the Maruts; O son of Pāṇḍu, behold also many wonders that had never been seen before. (6)

Now, behold the entire universe, including the moving and the unmoving, and whatsoever else you desire to see—all established in one here, in My body, O Guḍākeśa (Arjuna)! (7)

But, you cannot see Me simply with this eye of yours. [Hence], I give you the divine eye. [Now] behold the Lordly form of Mine. (8)

Sañjaya said:

O king! Having thus stated, Hari (Kṛṣṇa), the mighty Lord of the Yogins, showed to the son of Pṛthā [His own] Supreme Lordly form; (9)

That has many mouths and eyes, many wondrous sights, many heavenly ornaments, and many heavenly weapons held ready; (10)

That wears heavenly garlands and garments; has the unguent of heavenly sandal paste; it is all wonderful, shining (*or* godly), infinite; and it has faces in all directions. (11)

If the splendour of a thousand suns were to burst forth at once in the sky, would that be equal[1] to the splendour of that Mighty Self? (12)

At that time the son of Pāṇḍu beheld there in the body of the God-of-gods, the entire universe, united in one and [yet] divided into many groups. (13)

Then, possessed by amazement and with his bodily hair thrilled, Dhanañjaya (Arjuna) with his head bowed to the God and with folded palms spoke [to Him]. (14)

Arjuna said :

O God! In Your body I behold all gods and also hosts of different kinds of beings — the Lord Brahmā seated on the lotus-seat; and all the seers and all the glowing serpents. (15)

I behold You of many arms, bellies, mouths and eyes and of infinite forms on all sides; of You, I find neither the end, nor the centre, nor the beginning too, O Lord of the universe, O Universal-formed One! (16)

I behold You as having crowns, clubs and discs; as a mass of radiance, shining on all sides, hard to look at and on each side blazing like burning fire and the sun; and as an immeasurable one. (17)

You are the imperishable, the Supreme Being to be known; You are the ultimate place of rest for this universe; You are changeless and the guardian of the pious act of the Sātvatas; You are the everlasting Soul, I believe. (18)

Tvam akṣaram etc. *Guardian of the pious acts of the* Sātvatas. *Sātvatas*[2] are the same as the *Satvatas* i.e. those who are established in the Truth that does not take cognizance of any difference between the Action *(Spanda)* and the Consciousness; the Truth which is nothing but Existentiality[3] and is in the form of Awarenes. Their pious act is that act [of meditation] of theirs which — on account of its being continuously engaged in the process of undertaking and rejecting [things] – consists of the act of emanation and absorption,[4] and is the most superior of all the paths [leading to salvation]. The Lord protects that pious act. This is the secret in this chapter and it has been made almost clear by me (Ag.) in my (Ag.'s) *Vivṛti* (Commentary) on the *Devīstotra*[5] (Goddess-Hymn). That is self-evident to the learned readers, with critical accuman, and initiation. Hence, why to take recourse to the verbiage of explaining again and again what is already known very clearly. (18)

I observe You having no beginning, no middle and no end; having infinite creative power,[6] and infinite arms; as having the moon and the sun for Your eyes, and the blazing fire for Your mouth; [and] as scorching this universe[7] with Your radiance. (19)

This space in between the heaven and the earth as well as all the directions are pervaded singly by You; seeing this wondrous form of Yours as such, O Exalted Soul, the triple world is very much frightened. (20)

These hosts of gods enter into You; some frightened ones recite [hymns] with folded palms; simply crying 'Hail!', the hosts of great seers praise You with the excellent praising hymns. (21)

The Rudras, the Ādityas, the Vasus, the Sādhyas, the Viśvas (Viśvadevas), the twin Aśvins and the Maruts, and the Steam-drinkers (Manes) and the hosts of the Gandharvas, the Yakṣas, the demons and the perfected ones — all gaze on You and are quite amazed. (22)

O Mighty-armed One! Having seen Your mighty form that has many faces and eyes, many arms, thighs and feet, and many bellies, and is terrible with many tusks; the worlds are frightened and so also myself. (23)

As I observe You [with form] touching the sky; blazing; having many colours, mouths wide open, eyes blazing and large; I am terrified in my inner soul (mind); and I do not get courage and peace, O Viṣṇu! (24)

By merely seeing Your faces that are frightening with tusks and are looking like the fire of destruction, I do not know the quarters and get no peace. Have mercy, O Lord of gods! O Abode of the Universe! (25)

All these sons of Dhṛtarāṣṭra along with the entire hosts of kings, this Bhīṣma, this Droṇa and this son of the charioteer (Karṇa), together with the chief warriors of ours too; (26)

They enter, hastening, into Your terrible mouths, frightening with tusks; some [of them], sticking in between Your teeth, are clearly visible with their heads powdered. (27)

Beaten up by persons of varied forms, and cut with different types of weapons, these wariors of Yudhiṣṭhira and of Dhṛtarāṣṭra, all without exception enter into Your mouth of an unconceivable form. Surely these men have been killed by Your firy energy; hence they enter into Your body.[8] (28)

Just as many water-rapids of the rivers race heading towards the ocean alone, in the same manner these heroes of the world of men do enter into Your mouths flaming all around. (29)

Just as with full speed, the moths enter into the flaming fire for their own destruction, in the same manner the worlds also do enter, for their own destruction with full speed, into the mouths of Yours. (30)

Devouring, on all sides with Your blazing mouths, the entire worlds, You are licking up; Your terrible rays scorch the entire universe filling it with their radiance, O Viṣṇu! (31)

Please, tell me who You are with a terrible form; O the Best of gods! Salutation to You, please be merciful. I am desirious of knowing You, the Primal One in detail; for I do not clearly comprehend Your behaviour. (32)

Akhyāhi etc. *I do not clearly comprehend Your behaviour:* I.e. with what intention this terrific nature of this sort [has been assumed by You]. (32)

The Bhagavat said:

I am the Time, the world-destroyer, engaged here in withdrawing the worlds that are overgrown; even without you (your fighting) all the warriors, standing in the rival armies, would cease to be. (33)

Therefore, stand up, win glory, and vanquishing foes, enjoy the rich kingdom; these [foes] have already been killed by Myself; [hence] be a mere token cause [in their destruction], O ambidextrous archer! (34)

Slay Droṇa and Bhīṣma, and Jayadratha, and Karṇa as well as the other heroes of the world—all already slain by Me. Do not get distressed; fight; you shall vanquish enemies in the battle. (35)

Tasmāt etc. *Drōṇa* etc. The world is of the nature of perfect and imperfect knowledge and it is swallowed (completely controlled) by the power of the perfect, imperfect and mixed Consciousness. Hence, here an answer is given accordingly by the Bhagavat. This secret is almost indicated in this chapter. Yet. for the benefit of those persons who are capable of understanding only what has been clearly marked, let us (Ag.) assume the misfortune of taking the trouble of writing a few lines.

What is declared by the Bhagavat – viz., 'As the foes have been slain [by Me], be a token cause and win glory', this is by way of answering to what Arjuna had said earlier viz., 'We do not know who, amongst both of us, is more powerful than the other etc. (II, 6)'.[8A] (34–35)

Sañjaya said —

On hearing this speach of Keśava, the crowned-prince (Arjuna) had his palms folded; and trembling he protstrated himself to Kṛṣṇa; and stammering, and being very much afraid and bowing down, he spoke to Him again. (36)

Arjuna said —

O Lord of sense-organs (Kṛṣṇa)! It is appropriate that the universe rejoices and feels exceedingly delighted by the high glory of yours; that in fear the demons fly on all directions; and that the hosts of the perfected ones bow down [to You]. (37)

Sthāne etc. *By high glory:* by highly singing the glory. (37)

O Mighty One! Why should they not bow down to You, the Primal Creater, Who are greater than even Brahmā (personal god)? O Endless One, O Lord of gods, O Abode of the universe! You are unalterable, existent, non-existent and also that which is beyond both. (38)

Kasmāt etc. *Existent* (Sat): i.e. as a purport of words (*or* as material object). *Non-existent* (Asat): Because, the Absolute does not become an object of perception. Or *Asat*[9] signifies negation; [in fact] it is also well connected with the words which denote it directly, or indicate it indirecty by denoting what contains it; it also enjoys a form (becomes an object) of knowledge (of its own); and [hence] it has no separate existence other than the existence of the Absolute Brahman?

(It is) beyond both the existent and non-existent : For, It is realised when the knowledge of both of them disappears.[9A] (38)

You are the Primal God; You are the Ancient Soul; You are the transcending place of rest for this universe; You are the knower and the knowable; You are the Highest Abode; and the universe with its infinite forms is pervaded by You. (39)

You are Vāyu, Yama, Agni, Varuṇa, the Moon, Prajāpati and the Great-peternal-grand-father; You are beginningless; You have a glory, that has no comparison; You are the Lord-of-all, having all mighty manifesting power. (40)

Salutation and salutation thousand times to You; and again also more salutation and salutation to You; salutation to You in the front and behind; salutation to You, just on all sides, O One Who are All! (41)

Namo namaḥ etc. *Salutation and salutation :* This repetition reveals the intensity of the devotion. What has been taught by the past chapters by the Bhagavat regarding His own intrinsic nature, Arjuna – witnessing the same by perception – declares it openly by way of devotional hymn. Hence, to comment on the hymn would symply amount to the repetition [of what has already been said by us]. Hence, let me (Ag.) abstain [from commenting on it]. (41)

O God! In the triad of worlds none but You is seen to perform unconceivable acts. You are of infinite might and of immeasurable powers; and You pervade all and hence You are all. (42)

Taking You for a [mere] companion, not knowing this greatness of Yours, and out of my carelessness or through even affection, whatever I have importunately called You as O Kṛṣṇa, O Yādava, O Comrade; and, (43)

Whatever disrespect was shown by me to You, to make fun of You in the course of play, or while on the bed, or on the seat, or at meals, either alone, or in the presence of respectable persons – for that I beg pardon of You, the Unconceivable One, O Acyuta! (44)

You are the father of the world of the moving and unmoving; You are the great preceptor of this universe; in the triad of worlds there is no one equal to You – How can there be anyone else superior? – having greatness not comprehended. (45)

Hence, paying homage, and prostrating my body, I solicit grace of You, the Lord Praisworthy. O God! Be pleased to bear with me, just as a beloved father with his beloved son and just as a dear friend with his dear friend. (46)

The ancient seers too recall the divine, wondrous and ancient acts of Yours; none else is the Creator of the world; You are the sole Creator, Sustainer and the Lord and the Manifester of varieties and the very world. (47)

What wondrous act would be impossible for You? What act can I declare to be possible for You [only] through means other than Yourself? Because You Yourself are the Creator of all these, therefore all this is nothing but You, O Manifester of varieties! (48)

No highly wondrous act is difficult for You to do; nothing to compare to Your act (*Or* to what You have created); there is limit neither to the attributes nor to the brilliance, nor to the strength and nor to the accomplishment of Yours. (49)

I am thrilled by seeing what has not been seen earlier; and my mind is very much distressed with fear; show me the same (usual) form of Yours; kindly be appeased O God! Lord of gods! O Abode of the worlds! (50)

I desire to see You in the same manner, wearing crown, holding the club and the discuss in hand; please be with the same form having four hands, O Thousand-armed One! O Universal Form! (51)

The Bhagavat said —

Being gracious towards you, I have shown you, O Arjuna, this supreme form, as a result of [your] concentration on the Self;[10] this form of Mine full of splendour, universal, unending and primal, has been never seen before by anybody other than your-self. (52)

Not by the knowledge of the Vedas and sacrifices, nor by making gifts, nor by the rituals, nor by severe austerities, can I be seen in this form in the world of men, by anybody other than yourself, O the great hero of the Kurus! (53)

Let there be no distress and no bewilderment in you by seeing this terrific and violent form of Mine; being free from fear, cheerful at heart, behold again this form of Mine which is the same [as before]. (54)

Sañjaya said —

Having said to Arjuna as above, Vāsudeva revealed His own tiny form; assuming His gentle body once again, the Mighty Soul (Kṛṣṇa) consoled the frightened Arjuna. (55)

Arjuna said —

On seeing this gentle human form of Yours, O Janārdana, now I have regained my nature and have now collected my thinking faculty. (56)

Dṛṣṭvā etc. At the end of the act of withdrawing all, the Brahman assumes the highly tranquil stage of the *tattva*. Hence at the stage of withdrawal, gentleness is in the Bhagavat. (56)

The Bhagavat said —

This form of Mine, which you have just observed is extremely difficult to observe; even gods are always curious of observing this form. (57)

Neither by reciting Vedas, nor by observing austerity, nor by offering gifts, nor by performing sacrifice, can I be observed in this manner as you have seen Me now. (58)

But, through an undeviating devotion, it is possible to know, and to observe and also to enter into Me as such, O Arjuna! O scorcher of foes! (59)

He, who performs actions for [attaining] Me;[11] who regards Me as his supreme goal; who is devoted to Me; who is free from attachment; and who is free from hatred towards all beings - he attains me, O son of Pāṇḍu! (60)

Thus ends of the ELEVENTH CHAPTER
in the Holy *Bhagavadgītā*.

Bhaktyā etc. *Mat-karma*-etc. Those, whose devotion, charming by the absence of any other object in it, bursts forth – to the field of realisation of those persons descends the Vāsudeva-*tattva*, the Absolute being, without any effort (on their part) just on account of their appreciation of the advice given earlier as 'Having the realisation that Vāsudeva is all, one takes refuge in Me. etc.' (59–60)

MAY THERE BE HAPPINESS!

Here is the Catch-verse —

If[12] one contemplates on the oneness of the Pure Consciousness, pervading the objects severally of the pure, the impure, and the mixed nature, and on that account observes the triad of the *bhūr*, *bhuvas* and *svar* (i.e., what they represent) as equal (as Brahman), then the sage becomes Equal (the Brahman).

Thus ends the ELEVENTH CHAPTER in the Holy
Bhagavadgītārthasaṅgraha written by the revered *Rājānaka*
Abhinavagupta, the best among the great
teachers of the Māheśvaras.

Notes

1 *Would that be equal* etc. Cf. स्यात्? तुल्या भवेत्? इति काक्वा व्याख्येयम्, येन न सदृशी स्यात् इत्येवं पर्यवस्येत् – Rk. Cf. also the more or less identical view of Śaṅkara here.

2. *Sātvatas*: While explaining this expression in the brief sentences that follow, Ag. introduces an important teaching of the Spanda doctrine. According to this doctrine, the Spanda, as we have already seen, is not different from the Consciousness; and there is no existentiality apart from Self-awareness; persons who are not aware of this supreme truth are the *Paśus* or the fettered Souls; and whatever they undertake or renounce it binds them. On the other hand, those who have realised the above truth – their act of meditation on the Spanda-*tattva* as such leads them to the total identity, through *Pratyabhijñā*, with the Supreme; and whatever they undertake or renounce — which no one can avoid — by those acts they

become the lords of act of emanation and absorption. We have already seen :

> सेयं क्रियात्मिका शक्तिः...सिद्ध्युपपादिका
>
> under Ch. IX, 17-20

The *vigraha* intended for *Sātvata* is सत् येषामस्तीति सत्वन्तः, त एव सात्वताः. Ag. seems to justify the *aṇ*-suffix because the word सत्वन्तः (Plural of सत्वत्) occures (word 28 ?) in the *prajñādigaṇa* under प्रज्ञादिभ्यश्च (*PA*, V, iv, 38) prescribing *aṇ* in *svārtha*. Cf. the explanation of the *Sātvata* given in the *Pādma-Uttarakhaṇḍa* quoted in the *Ṭippaṇi* on the passage. The lexicons, however, generally recognise *sātvata* in the sense 'that concerned with Kṛṣṇa' 'he who follows Kṛṣṇa' and so on. Further *Manusmṛti* (X, 13) gives the name *Sātvata* to a low mixed caste. Both the meanings are ill suited to the context of the Gītā and particularly of the *Viśvarūpa* where Kṛṣṇa stands for the Absolute and not the Yādava Kṛṣṇa, the son of Devakī. Hence authors like Rk , Av., explain the word as :

> सदिति ब्रह्मनाम......तद्विद्यते यस्य स सत्वान् परमेश्वरः परं ब्रह्म; स देवता येषां ते सात्वताः ब्रह्मविदः, तेषां धर्मः यथाप्रतिपादितज्ञानक्रियासमुच्चयानुष्ठानरूपः सदाचारः......

So these authors take recourse to the rule साऽस्य देवता (*PA* IV, ii, 24). Of course these interpretations of these authors would violate the so-called *Vārttika-smṛti* सूक्तहविषोश्च restricting the applicability of the said rule to the hymns and oblations (See Bhaṭṭa-Someśvara, *Nyāyasudhā*, Chowkhamba Ed., 1901-02, p. 471). In the *Śāntiparvan* of the *Mahābhārata* (Critical Ed. Ch. 336) we find the description of a *Sātvatadharma* (verses 31, 51, 78) which has god Nārāyaṇa as supreme (*dharmo Nārāyaṇaparātmakaḥ*, verse 76) and has some affinity with the Pāñcarātra sect (verses 52 ff.); and following which the staunch devotees (*ekāntinaḥ*, verse 1, 6, 57 etc.) are said to enter into Nārāyaṇa (*Nārāyaṇaṃ vai punar āviśanti*, verse 77).

The Gītā vulgate however reads शाश्वतधर्मगोप्ता 'Protector of the eternal *dharma*'. In the case of the *Śāntiparvan* also as in the present case, some MSS read *śāśvataḥ* for *sātvataḥ*.

3. *Existentiality* etc. Here the passage may better be appreciated if we compare it with सत्ताऽऽनन्दः क्रिया पत्युः etc. *IPK*, IV, i, 6; and

> तस्य विश्वपतेः या सत्ता भवनकर्तृता स्फुरत्तारूपा....सैव प्रकाशस्य विमर्शाव्यतिरेकात् विमर्शात्मकचमत्काररूपा सती क्रियाशक्तिरुच्यते... ... ...
>
> Ag. thereunder.

4. *Acts of emanation and absorption:* According to the Īśvarādvayavāda of the Pratyabhijñā school, Īśvara is the real creator, sustainer and desroyer of the universe and He is identical also with the Jīva of the mundane life. Then does He continue to be the creator etc., of the world even at the Jīva-stage? The answer is that even at that stage, He continues to be the creator of the worldy objects in so far as He causes the objects — that are within – to appear without. Cf

   तदेवं व्यवहारेऽपि प्रभुर्देहादिमाविशन् ।
   भान्तमेवान्तरार्थौघमिच्छया भासयेद्बहिः । — *IPK*, I, vi, 7.

   So it is usually concluded that even in the Jīvāvasthā, the Self is engaged in the act of the creation with its limited power in the limited field. (See *PH* under sū. 1). Now, what about the Sātvatas who have established themselves in the Prakāśa-Vimarśa? They do not behave like the Saṃsārins. Ag. tells us here that they too are inevitably engaged in the act of undertaking and rejecting certain things and that they however realise that these acts are nothing but the Īśvara's acts of creation and dissolution.

   In fact what Ag. means seems to be this: The Sātvatas viz., men of perfect knowledge, would take recourse to what is called Śāmbhavopāya of the Pratyabhijñā system. It is said that the follower of this Śāmbhavopāya should meditate that the *pañca-kṛtyas* — from the *sṛṣṭi* to *laya* – are going on even in his own Self; he should constantly meditate that whatever he receives or undertakes is *sṛṣṭi* and whatever he rejects is *laya*, and so on; this would help the aspirant in achieving the *Vikalpakṣaya* (shirking of all his differences from Śiva) and rising to a higher state of Consciousness, finally leading to the *Pratyabhijñā*.

5. This *Devīstotravivṛti* is obviously the same as the *Devīstotravivaraṇa* referred to under VI, 30 above. This book is not now available. (See Pandey, p. 40). However we have a *Devīstostra* written by Ānandavaradhana (of the *Dhvanyāloka* fame?). Maybe Ag. had commented on it. However it is not possible to know what Ag. could have written in his commentary.

6. *Creative power:* Cf. जगत्प्रपंचविरचनसामर्थ्यं वीर्यम् – Rk

7. *Scorching this universe* etc. Cf. तेजसा संविद्रूपेण ज्योतिषा सर्वमिदं तपति – Rk.

8. This verse—actually a verse and half—does not seem to flow well in the main stream of the chapter. Cf. 'Warriors of Yudhiṣṭhira' here as against 'Chief warriors of ours' in verse 26 above. Further मया हतांस्त्वं जहि in verse 34 below and Ag.'s comments on it seem to sug-

gest that Ag. himself would not have got with him the hemistich, त्वत्तेजसा निहता नूनमेते etc. Av. too does not comment upon this. But we are including the verse as the K.ed. has it and as Rk. comments on it. However Rk. is not unmindful of its spuriouness. Cf. his remark:

> ......नानारूपैः इत्यादि त्वच्छरीरे प्रविष्टाः इत्यन्तं श्लोकं सार्धकं......
> केचित् न पठन्ति......

8A. See under II, 6 above.

9. *Or Asat* etc.: While taking *asat* in the sense of 'negation' and discussing the subject further, Ag. had perhaps in his mind the Nyāya literature. Cf. यतः, सतः प्रकाशकं प्रमाणम् असदपि प्रकाशयति *Nyāya-bhāṣya*, Introd. And cf. सदसती प्रमाणविषयौ....सत् खलु प्रमाणस्यालम्बनं स्वतन्त्रं भवति असत् तु परतन्त्रं प्रतिषेधमुखेन प्रतिपद्यते – *Nyāyavārttika* thereunder.

9A. See Ag.'s own quotation under Ch. IX, 17-20 above and our note thereon.

10. *On account......Self*. Cf.

> ......आत्मयोगात् दर्शितम्......यदा......मया त्वम् आत्मनि परस्मिन्
> स्वभावे योगं समाधिं प्रापितः, तदा एतद्रूपं तव प्रत्यक्षीकृतम् – Rk.

11. *Actions for attaining Me*. Cf.

> मत्कर्मकृत्......कर्माणि करोति मदर्थं यथोपपत्त्या मदवाप्तये – Rk.

12. This verse may be compared with Ag.'s own remark under XI, 35 above. Cf. also the *TU*, where we are told that there are three *vyāhṛtis* viz., *bhūḥ*, *bhuvaḥ*, *svaḥ;* that the forth one viz., *mahaḥ* denotes the Brahman, the Self; that the former three represent the three gods (Agni, Vāyu and Āditya), the three Vedas (the Ṛk, the Sāman and the Yajus), and the three vital airs (the Prāṇa, the Apāna and the Vyāna); and that they are augmented by what is indicated by *mahaḥ* denoting the Moon, the Brahman and the Food (all being aspects of the Brahman); and that the person who contemplates on this truth knows the Supreme and attains certain *siddhis*. See भूर्भुवस्सुवरिति वा एतास्तिस्रो व्याहृतयः etc. *TU*, I, iv.

Chapter Twelve

Arjuna said —

Those devotees who, being constantly attached [to You], worship You thus; and also those who [worship] the motionless[1] Unmanifest - of these two who are the best knowers of Yoga? (1)

Evam etc. The question is for getting an explanation regarding the superiority among those who are the worshippers of the Absolute with Sovereign power, by the said method and those who worship the Self alone [without any attribute]. (1)

The Bhagavat said —

Those, who, causing their mind to enter well into Me, and being permanently attached [to Me], and endowed with an extraordinary faith, worship Me - they are considered by Me to be the best among the masters of Yoga.[2] (2)

Mayi etc. Those are considered by Me to be the best among the masters of Yoga, whose act of entering into (fixing the mind in)[3] the Supreme Lordship is a spontaneous (unartificial) act of becoming one with Him. By this [statement] a solemn declaration is made [by the Lord]. (2)

Those, who contemplate on the Unmanifest,[4] Which is motionless, undefinable, all-pervading, unthinkable, peaklike, unmoving and fixed; (3)

Who, by restraining properly the group of sense-organs, have equanimity at all stages, and find pleasure in the welfare of all beings - they attain nothing but Me. (4)

[But] the trouble is much more for them, who have their mind fixed on the Unmanifest; for the Unmanifest-goal is attained with difficulty by men, bearing body. (5)

Ye tu etc. upto *avāpyate*. On the other hand, those, who contemplate on the Self as the motionless Brahman[5] — by them also all the attributes of Absolute Lord are superimposed on the Self – the attributes that are indicated by the adjectives 'omnipresent' etc. Therefore even the contemplators of the [attributeless] Brahman reach nothing but Me, of course. However, the trouble they undergo, is much more. For, they [first] superimpose on the Self the octonary of attributes like absence-of-sin etc.,[6] and then comtemplate on It. Thus, while without any effort [on the part of the contemplator] the Lord is readily available with the greatness due to the host of self-accomplished attributes, these persons undergo two-fold trouble. (3–5)

On the other hand, those who, having renounced all their actions in Me, have Me [alone] their goal; and revere Me, meditating on Me by that Yoga alone, which admits no other element[7] but Me in it; (6)

Of them, having their mind completely entered in Me, I become, before long, a redeemer from the ocean of the death-cycle, O son of Pṛthā ! (7)

[Hence], fix your mind on nothing but Me; cause your thought to settle in Me. Thus resorting to the best Yoga, you will dwell in Me alone. (8)

Ye tu etc. upto *āsthitaḥ*. Those who renounce all (all actions) in Me according to the instruction related above – of them I am the redeemer from all the afflictions[8] like obstacles [on the way to realisation] etc. The act of causing the mind to enter [into the Supreme] has been explained (under XII, 2 above). Therefore, this alone is the highest form of Yoga, because it is natural. Hence [I have said] in my Hymn:[8A]

> 'If, during [one's] concentration, reflecting with high esteem and remaining in a [particular] posture, and the best process (*karaṇa*),[9] a person causes a certain awakening to shine forth, that is not the Consciousness of Yours (i.e. of the Goddess) that rises up perennially and flows with its own (unadulterated) taste; for, here (in the former) too the presence of the triad[10] is distinctly felt.
>
> On the other hand, when [glowing] without fuel; holding to its independence; following horripilation, [bodily] shake and tears, [all] breaking forth spontaneously; and clearly assuming the indifference [even] to the body; the awakening fire of Consciousness suddenly shines, on its own accord simultaneously; then alone, O Goddess, that body of Yours, the mighty Lord (Maheśa) is realised – a body which is devoid of [all] supports, and which breaks the bondage of the dependent.'

And so on. (6-8)

In case you are not able to cause your mind to enter completely into Me, then, O Dhanañjaya! seek to attain Me by the practice–Yoga.[11] (9)

Atha etc. To cause the mind [to enter into the Lord] is hard to achieve without the descent of the Lord's Grace with greater force, and without the favour of the revered preceptors, pleased [by services etc.] for a considerable period of time. Hence, practice [is prescribed]. (9)

If you are incapable of doing a [steady] practice, then have, your chief aim, of performing actions for Me. Even by performing actions for Me, You shall attain success. (10)

Abhyāse'pi etc. The constant practice too becomes impossible due to the predominance of the obstacles etc. In that case, in order to eradicate them, you should perform actions like worship, repetition [of the Lord's name etc.], recitation [of scriptures], offering oblations, etc. (10)

Now, if you are not capable of doing this too, then taking resort to My Yoga renounce the fruit of all action, with your self (mind) subdued. (11)

Atha etc. In case due to ignorance, you do not know the method, enjoined in the scriptures and hence you are not able to perform actions for the Lord, then renounce (dedicate) all that[12] to Me, through offering your own self [to Me].[12A] This is the intention [here]. Holding the same intention, I have myself declared in the ***Laghuprakriyā***[13] as:

> 'Whatever action I have done, whether it is incomplete or superfluous, not properly understood, bereft of a proper order of precedence, devoid of [good] care, and full of slip of intellect;
>
> O Lord of All! Please, with mercy forgive all these of me, the afflicted and foolish devotee of Yours; for You are compassionate;
>
> With this prayer–Yoga, I offer myself to You [so that] I do not become a receptacle of miseries again unnecessarily.'

The same idea may be observed in the scriptural texts of the Siddhānta [system] – that have the Supreme Lord as their subject matter – while they speak of offering oneself [to the Lord]. (11)

The same purport is summed up —

For, knowledge is superior to practice; because of knowledge, meditation becomes pre-eminent; from meditation issues the renunciation of fruits of actions; and to renunciation, peace remains next. (12)

Śreyaḥ etc. Knowledge in the form of entering into [the Lord] is superior to practice;[13A] for practice bears that result. Due to the entering into the Lord, the meditation i e., getting absorbed in the Bhagavat, becomes pre-eminent i.e , attains superiority, because of the achievement of what is desired. When meditation i.e., getting absorbed in the Bhagavat is accomplished, then it is possible to renounce fruits of actions. Otherwise how can there be a renunciation in what is unknown?[13B] When renunciation of fruits of actions is achieved, there arises an uninterrupted peace. Therefore, being the root of all [these], the knowledge a'one, in the form of fixing the mind in the Lord, is important. (12)

He, who is not a hater, [but] only a compassionate friend of every being; who is free from the sense of 'mine', and the sense of 'I'; who is even-minded in pain and pleasure and is endowed with forbearance; (13)

Who remains well-content and is a man of Yoga at all times; who is self-controlled and is firmly resolute; and who has offered to Me his mind and intellect – that devotee of Mine is dear to Me. (14)

Adveṣṭā etc. *Santuṣṭaḥ* etc. *[Friend]* : he who has friendliness (*or* goodwill) i.e. unselfishness.[14] In the same manner 'compassionate'[15] [is to be interpreted]. 'These are mine' etc., is the sence of 'mine' (*or* sense of possessiveness); 'I am generous', 'I am powerful', 'I am victorious' etc., is the sense of 'I' (*or* egotism). In whom these two are absent that man is free from the senses of 'mine' and of 'I'. *Forbearance :* a thought that entertains no enmity even towards an enemy who has [actually] injured. *A man of Yoga at all times* : because his internal organ remains completely quiet even at the stage of his mundane dealings. (13–14)

He, on account of whom the world does not get agitated; who too does not feel agitated on account of the world; who is free from joy and impatience, fear and anxiety – he is dear to Me. (15)

He, who does not expect [anything]; who is pure, dexterous, unconcerned, untroubled; and who has renounced all his undertakings all around – that devotee of Mine is dear to Me. (16)

He, who neither delights, nor hates, nor grieves, nor craves; who has renounced both the good and the bad results [of actions] and is full of devotion [to Me] – he is dear to Me. (17)

He, who feels alike to the foe and to the friend and also to honour and to dishonour; who feels alike to cold and to heat, to pleasure and to pain; who is totally free from attachment; (18)

To whom blame and praise are equal; who is silent (does not over-speak) and is well content with one thing or other [that comes to him]; who has no fixed thought [in the mundane life]; who is [yet] steady-minded [in spiritual practice] and is full of devotion – that man is dear to Me. (19)

Those, who resort, as instructed above, to this duty [conducive to] immortality,[16] who have faith [in it] and have Me alone their goal – those devotees are exceedingly dear to Me. (20)

Thus ends the TWELFTH CHAPTER in
the Holy *Bhagavadgītā*.

Yasmāt etc. upto *Me priyāḥ*. *One who has no fixed thought :* One who has no resolution,[17] [in his mundane life] like 'This alone must be done by me'. He, who enjoys, with contentment,[18] both pleasure and pain as they come, and has his mind completely absorbed in Suprme Lord — that person happily (*or* easily) attains the Supreme Isolation (Emancipation) [19]

(15–20)

MAY THERE BE HAPPINESS !

Here is the Catch–verse :

A person who has the wealth of *āveśa* (total absorption of the mind in the Lord) that has resulted from his loosing of himself in the highest Joy—for him there is, on its own accord and with no effort, the Brahman-Existence at all stages.

Thus ends the TWELFTH CHAPTER in the Holy
Gitārthasaṅgraha written by the revered *Rājānaka* Abhinavagupta,
the best among the illustrious great
teachers of the Māheśvaras.

Notes

1. *Motionless:* Ag.'s केवलमात्ममात्रम् perhaps suggests that the *vigraha* he intends is न क्षरः क्षरणं (चलनं) यस्य तत् । Cf. चिन्मात्रैकस्वरूपासंचलनशीलम् – Rk.

2. *Best among the masters of Yoga:* युक्ततमाः, found in the answer of the Lord may denote the same as योगवित्तमाः of the question of Arjuna.

3. *Fixing the mind:* Elsewhere Ag. connects the present Gītā verse with VII, 17, on the basis of *nitya–yukta* common in both; calls this act of fixing the mind in the Lord as *Samāveśa–Yoga;* and identifies it with constant *bhakti* or devotion. Cf.

> (ज्ञानी) नित्ययुक्तो, नित्यं 'मय्यावेश्य मनो ये माम्' इत्युक्तेन समावेशयोगेन युक्तः, नित्यं च भक्त्या युक्तः ... ...
>
> — *IPVV*, I, i, (Introd. pp. 28–29).

4. *Unmanifest* etc. Taking into account ये चाक्षरमव्यक्तम् (verse 1) and अव्यक्तासक्तचेतसाम् (verse 5), अव्यक्तम् has been taken here as *viśeṣya* or noun and अक्षरम् etc., *viśeṣaṇas* or adjectives.

5. *Contemplate... ..Brahman:* Or 'contemplate on motionless Brahman as the Self'.

6. *Absense-of-sin etc.*: Here Ag. has obviously in his mind the Upaniṣadic passage:

   > एष आत्मा अपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः
   >
   > — *Ch.U.* VIII, i, 5.

   This prescribes सगुणोपासन. Here the adjectives like absence-of-sin (अपहतपाप्मत्वम्) etc., are actually in the form of negations of attributes like sin etc. Yet, Ag. may be right in treating even these negations as Attributes i.e., negative attributes just as the absence-of-perceptability *(adṛśyatva)* etc., had been taken elsewhere to be attributes *(guṇas)* of the Absolute. Cf. अदृश्यत्वादिगुणको धर्मोक्तेः – *BS*, I, ii, 21.

   Here Ag. gives a bit of the problem of the concept of Absolute according to the Kashmir Śaivism as against the Vedāntins. It may be noted that according to the Advaita Vedāntins the Brahman to be contemplated (उपास्यं ब्रह्म) is Saguṇa and the Brahman to be realised (ज्ञेयं ब्रह्म) is Nirguṇa. Further, according to them, the personal and the impersonal, the Saguṇa and the Nirguṇa, the Kṣara and the Akṣara are opposed to one another; and they believe that the Akṣara or Nirguṇa Brahman alone can be Supreme, and the Godhead with His attribute cannot be Supreme. On the other hand the Śaiva Absolutists hold that the Finite and Infinite are not opposed to one another as far as the Absolute is concerned. It can be both always. It is all. Whatever may be the case, it is to be accepted by all that without *upāsanā* the Brahman cannot be realised. Hence Ag. says even those who contemplate on the Nirguṇa have to assume attributes first on the Nirguṇa for the purpose of *upāsanā*; and that this is an added difficulty for them. The difficulty of contemplation is common to both the Saguṇa and Nirguṇa schools.

7. *Which admits no other element* etc. Cf. अनन्येन, अविद्यमानमद्वयतिरिक्ततत्त्वाम्तरेण — Rk.

8. *The redeemer from all the afflictions* etc. It may be seen that while the Gītā describes the Lord as the redeemer of men from the ocean of the death-cycle, Ag. describes Him as a redeemer of men from the afflictions of obstacles. To avoid this discrepancy we may add *ca* in the commentary and read — क्लेशेभ्यश्च.

However it is not improbable that Ag. takes मृत्युसंसारसागरात् itself in the sense of सकलविघ्नादिक्लेशेभ्यः, the *vigrahas* of them being respectively मृत्योः संसारः संसरणं येभ्यो हेतुभ्यः ते हेतवः क्लेशाः, तेषां सागरः समुद्रः, तत्तुल्यः, तस्मात् 'from that unsurpassable ocean of those (viz. the *kleśas*) responsible for the recurrence of the Death; and सकला विघ्नादय एव क्लेशाः तेभ्यः 'from all the affliction that are in the form of obstacles'. In giving this sort of round about way of explanation Ag. had been perhaps influenced by the *YS*, where *Īśvarapraṇidhāna* 'making the Lord as motive of action' along with *tāpas* and *svādhyāya* is said to help the seeker in attenuating the nescience, egoism etc., that are called afflictions (*kleśas*), because they cause afflictions by putting obstacles on the Yoga-path to the realisation of the Lord. It is also the conclusion of the Yoga system that the *Īśvarapraṇidhāna* can lead to emancipation, not directly, but only through knowledge which it produces and which is the direct means to emancipation. Cf.

> तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ।
> समाधिभावनार्थः क्लेशतनूकरणार्थश्च ।
> अविद्याऽस्मितारागद्वेषाभिनिवेशाः क्लेशाः । – *YS*, II, 1-3.

The *TV.* also says that these *kleśas* are the causes for repeated birth and death and hence are to be rooted out (II, 3). Cf.

> तदेवं क्रियायोगः (तपःस्वाध्यायेश्वरप्रणिधानादिः).......ज्ञानादिसाधनतया ज्ञानाङ्गमेव, न साक्षान्मोक्षहेतुः इति सिद्धान्तः – *TV*, II, 2.

8A. K C. Pandey (op. cit. p. 73) reports that he had seen an old collection of Ag.'s *Stotras* in the possession of a scholar in Kashmir.

9. The Aṣṭāṅgayoga system prescribes certain processes or *karaṇas* for certain specific attainments. Eg. cf.

> तत्रास्ति करणं दिव्यम् etc. — *HP*, III, 78 etc.

Maybe Ag. means here these *karaṇas* in general.

10. *The triad*: i.e , the triad of the subject, the object and their connecting link viz., the knowledge.

11. The practice-Yoga (अभ्यासयोगः) is nothing but the practice itself (अभ्यासात्मको योगः) as is it made clear in the next verse. Ag. seems to think that when the natural means viz., *āveśa* is not possible, then one has to undertake its means, i.e. *abhyāsa*. What Ag. actually means by *abhyāsa* is not clear. However, it is clear that he views *abhyāsa* as means to achieve first the preceptor's favour and the God's Grace and then the *āveśa*. See below.

12. *All that*: In fact Ag. is not clear about what he means by *tatsarvam* 'all that', while the Gītā text clearly speaks of the renunciation of the fruit of all actions. However his quotation, that follows next, seems to indicate that his *tat-sarvam* denotes only actions. It may noted that सर्वाणि कर्माणि of the 6th verse above is explained simply as सर्वम् by Ag. Thus in the present context Ag. does not speak of सर्वकर्मफलसंन्यास in this context. Why he should take a different view is not clear. The *YS* in this context speaks only *Īśvarapraṇidhāna* 'dedication of all works to the Lord only'. Cf. तपःस्वाध्यायप्रणिधानानि क्रियायोगः – *YS*, II, 1. (See above note 8). It is only Vyāsa who includes, perhaps on the authority of the present verse in the Gītā, the renunciation of the fruits of action too. Cf. ईश्वरप्रणिधानं सर्वक्रियाणां परमगुरावर्पणं तत्फलसंन्यासो वा – (*YB*, under II, 1). Perhaps we have to think that Ag. tries to include the idea of *karma-tyāga* also and he is not against the idea of *karmaphalatyāga* of the Gītā.

12A. *Through offering your own self to Me*: It is the gloss on 'taking resort to My Yoga' of the Gītā.

13. For remarks on the *Laghuprakriyā* also called *Laghvī Prakriyā* of Ag., see above Ch. IV, n. 25. It may be of interest to note that while speaking on the way of dedicating actions to the Lord, Vācaspati Miśra quotes a similar verse that runs :

कामतोऽकामतो वाऽपि यत् करोमि शुभाशुभम् ।
तत् सर्वं त्वयि संन्यस्तं त्वत्प्रयुक्तः करोम्यहम् ॥

— *TV*, under II, 1.

Cf. the expression तत् सर्वम् of Ag.'s commentary with that occurs in his quotation and in the above quotation of Vācaspati Miśra.

13A. Here too Ag. has not given us to understand what is meant by 'practice'. However his sentences at the end of the present chapter seem to suggest this : According to Ag. the practice of the virtues enumerated in verses, (13-20) next following, viz. अद्वेष्टा etc. helps the aspirant in getting the Lord's Grace and in causing his mind to enter into Him. Perhaps Ag. is correct. If not, why should those virtues be listed all on a sudden in those eight verses ? Indeed he who practises these virtues is stamped again and again by the Lord Himself as His very dear devotee.

13B. Ag's argument here perhaps suggests that the renunciation of fruit of action prescribed in verse 11 above for persons, not capable of *āveśa*, *abyāsa* or action, is not a total renunciation.

14. *Friendliness* **i.e.,** *unselfishness* **:** Why should Ag. explain friendliness or goodwill as 'unselfishness' in a negative way ? It may be recalled that both goodwill and compassion, that are mentioned in the present verse, are found prescribed in the *YS* for the seeker for his practice, so that his mind may become pure and it may be capable of concentration. By cultivating a sense of friendliness, the mind is got rid of the dirt of envy. Cf. मैत्रीं सोहार्दं भावयतः ईर्ष्याकालुष्यं निवर्तते चित्तस्य — *TV*, under I, 33. Maybe Ag. has been influenced by the above statement atleast to a certain extent, in taking friendliness in a negative way. Possibly he feels that goodwill is to be cultivated by a seeker to such an extent that it cleans the mind of the dirt of selfishness that is the root of envy also.

15. *In the same manner compassionate* **:** That is to say: करुणः, करुणा परापकारचिकीर्षाराहित्यम् अस्य, 'He, in whom there is no desire to injure others, is a compassionate person'. Cf. करुणां....दुःखप्रहाणेच्छां भावयतः परापकारचिकीर्षाकालुष्यं चेतसो निवर्तते — *TV*, ibid.

16. *Conducive to immortality* **:** Cf. सदाचारमयम् अमृतम् अविनाशकारणम् – Rk. ; अमृतम्, अमृतहेतुत्वात् – Śaṅkara.

17. *One who has no resolution* **:** Deriving from अ + नि + कित (भ्वादिः) 'to dwell', *aniketa* is usually taken in the sense of 'a person having no home of his own'. However, M. Williams derives केत from the root चित् (भ्वादिः) 'to resolve' (*A Skt. Eng. Dict.* s.v.) while V.S. Apte derives it from कित (भ्वादिः) only, but recognises it in the sense of 'will', 'intention' (*Practical Skt. Eng. Dict*, s.v.)

18. *With contentment* **:** All available versions read only यथाप्राप्तहेवाकितया सुखदुःखादिकमुपभुञ्जानः. Here *hevākitā* is from *hevāka*, of an origin, yet to be decided. It is from Marāṭhi *hevā* 'ardent desire' according to M. Williams (op. cit. s.v.); and it is 'probably derived from

Persian or Arabic' according to V.S. Apte, a scholar of Maharashtra (op. cit. s.v.). But both of them agree that the word is not Sanskrit. While former gives reference from some Jaina works (?), the latter cites references exclusively of works of Kashmirian writers, like Kalhaṇa and Bilhaṇa who seem to have used the word in the sense of 'ardent desire'. Ag. too was a Kashmirian and it is likely that he too used the word in the same sense. If that is correct then we may have to render the passage under question as 'one who enjoys pleasure and pain with ardent desire, as and when it comes'. However. we have preferred to correct the text into यथाप्राप्तं and render it in a different way because the above passage यथा ... भुञ्जानः seems to be an explanation of the Gītā text, सन्तुष्टो येन केन चित् and hence हेवाक्तितया appears to be used in the sense of सन्तुष्टतया. Or it may rendered as 'with zeal'. Cf. हेवाकलीलया, औत्सुक्यविलासेन — Pt. Visvanatha Sastri Bhāradvāj's commentary under Bilhaṇa's *Vikramāṅkadevacarita*, XVIII, 101 (Banaras Hindu University Ed., 1964).

19. By परमकैवल्यम् 'Supreme Isolation', Ag. seems to mean the same as ब्रह्मसत्ता 'Braman-Existence', which he speaks of in the following Catch-verse. The adjective *parama* denotes 'that there is no return from this Isolation' as in the case of the Jīvas after the *Mahāpralaya* (See Ag. under VII, 27 above). Here Ag. seems to bear in mind the last *sūtra* of the *YS* and the commentary thereon. Cf.

> ...कैवल्यं स्वरूपप्रतिष्ठा चितिशक्तिः — *YS*, IV, 34.
>
> ...स्वरूपप्रतिष्ठा पुनर्बुद्धिसत्त्वानभिसंधानात् पुरुषस्य चितिशक्तिरेव केवला, तस्यां सदा तथैवावस्थानं कैवल्यम् — *YB*, thereunder.

and

> अस्ति हि महाप्रलयेऽपि स्वरूपप्रतिष्ठा चितिशक्तिः, न चासौ मोक्ष इत्यत आह – पुनरिति — *TV*, thereunder.

Thus the influence of the Yoga literature on Ag. is quite discernible here too as we saw in other places of the present cahpter.

Chapter Thirteen

Somewhere in the scriptures it is heard that 'The Field-sensitizer must be worshipped'. Is He the same as the Soul, or the Lord or an altogether different third entity? On a doubt[1] regarding this problem —

The Bhagavat said :-

O son of Kuntī! This [physical] hody is called 'Field' [*and* decayer-cum-protector]; He, who sensitizes it — His knowers call Him properly as 'Field-sensitizer'. (1)

O descendant of Bharata! You should know Me to be also the Field-sensitizer in the Fields of all. The knowledge of the Field and the Field-sensitizer — that knowledge is [in fact] the understanding of Me. (2)

The Bhagavat instructs—*Idam* etc. *Kṣetrajñam* etc. For persons of wordly life their body is the *Kṣetra* 'Field' where the seeds of action grow. That is why their personal Soul covered with incoming (*or* foreign, not-natural) dirt, is called Field-sensitizer. In the case of the enlightened persons, the self-same body is [again] the *Kṣetra*. But there is difference in etimological meaning viz: It decays[2] the fetters of the result of action by means of consuming [it]; and it protects [them] from the fear of birth-and-death [cycle]. With reference to these persons, the Supreme Soul, Vāsudeva[3] is the Field-sensitizer. *He who sensitizes this Field*: He who causes it to know. Here the root *vid* includes within itself, the meaning of the causal suffix *ṇi*. Therefore [the meaning is:] He, on account of Whose grace this insentient [body] attains the status of being sentient, He alone, and no one else, is the Field-sensitizer. But, the [only] difference is this :[3a] Taking into consideration the aspect of limited pervasiveness, He is taken to be Soul;[4] and on account of [His] unlimited pervasiveness in all the Fields, [He is called] the Supreme Soul, the Bhagavat Vāsudeva. *Of Me* :the Sixth Case here is in the objective sense. Hence the idea is : I may be known by means of this knowledge. (1-2)

What that Field is and of what nature it is ; why it modifies, whence and what; and who He (the Field-sensitizer) is; and of what nature He is; listen to [all] that from Me collectively. (3)

This has been sung many times by sages, and also has been clearly decided in the various Vedas in different contexts[5] by means of [their] words that are suggestive of the Brahman (i.e. in the Upaniṣads)[6] and are full of reasoning. (4)

Tat Kṣetram etc. *Ṛṣibhiḥ* etc. *Why it modifies* : due to what this [Field] suffers modification. *Collectively* : not at all separately (one by one). [The Bhagavat] decides all the questions in a general way. Of course, many a time in many a way this has been declared by the seers and by the scriptures. But, let Me (the Bhagavat) explain this collectively (briefly). (3-4)

The [five] great elements, the Egotism. the Intellect, the Unmanifest, and also the ten organs and the one[7] (organ and the) five objects of the sense-organs; (5)

The desire, the hatred. the pleasure, the pain, the aggregate,[8] the sensibility and the feeling of satisfaction (*or* self-command) ; This, together with modification, is what is collectively called 'the Field, together with modification'. (6)

Mahābhūtāni etc. *Icchā* etc. *The Unmanifest* : the [prime] material cause. *The organs :* together with the mind, they are eleven in number. *The objects of the sense – organs* : the colour etc , that are five in number. *Sensibility* : the perceiving energy i.e. the Individual Soul. *Feeling of satisfaction* (or *self-command*): It is well known that at the last moment, when a given action is [just] begun or accomplished and desire, anger etc. (come up and accomplished) there arises — in the case of everyone from Brahmā (personal god) down to the worm—a feeling of satisfaction (*or* self-command) as 'This much is quite sufficient for me; what is the use of another one? Let me always be in this manner',—a feeling which upholds one's life, and is in the form of consolation and which is called by the expression *rāga*[9] in the highly secret commandments. (5-6)

The Field has been explained as above; so also[10] the Field-sensitizer. Now [what conduces to the true] knowledge is mentioned as-

Absence of pride; absence of hypocricy; harmlessness; patience; uprightness; service to the preceptor; purity [of mind and body]; steadfastness; self-control; (7)

Absence of desire for sense-objects; and also absence of egotism; pondering over the evils of birth, death, old age, sickness and sorrow; (8)

Non-attachment; detachment towards [one's] children, wives, houses and the like; and a constant equal-mindedness on the occurrence of the desirable and the undesirable things; (9)

And an unfailing devotion towards Me, with the Yoga of non-difference; resorting to solitary place; distaste for a crowd of people; (10)

Constancy in the Self-knowledge; and viewing things for knowing the Reality—all this is declared to be [conducive to *or* manifesting] true knowledge[11], and what is opposed to this is [conducive to *or* manifesting] wrong knowledge. (11)

Amānitvam etc. upto *anyathā*. [*Devotion*] *with the Yoga of non-difference* etc.: a conviction, 'There exists nothing else different from the Mighty Lord, the Supreme Soul,' – a conviction, which allows no difference and is itself a Yoga, i.e. a devotion in the form of this conviction. Hence this never fails. For, either the desires that are considered to be causes for failure are absent, or those desires which are of the form of mind-modifications, are completely absorbed in Him alone. The above may be borne in mind in all [other] cases too. *What is opposed to this is [conducive to] wrong knowledge:* such as pride and others. (7-11)

That which is to be known by this knowledge is described [as] —

I shall describe that which is to be known, by knowing which one attains freedom from death: beginningless is the Supreme Brahman; It is said to be neither existent nor non-existent. (12)

It has hands and feet of all,[12] has eyes, heads and faces of all, has ears of all in the world; It remains enveloping all. (13)

It causes all the sense-qualities to shine;[13] [yet] It is without any sense-organ; It is unattached, yet all-supporting; It is free from the Strands, yet enjoys the Strands. (14)

It is without and within every being and is unmoving and yet moving too; due to Its subtle nature It is incomprehensible; It exists far away, yet near It is. (15)

It remains undistinguished[14] (common) in the distinguished [beings], and appears as if distinguished. It is to be known as the supporter of beings, and also as [their] swallower and originator. (16)

This is the Light even of [all] the lights, [and] is stated to be beyond darkness; It is to be known by [the above] knowledge; It is to be attained [only] by knowledge; and It distinctly remains[16] in the heart of all. (17)

Jñeyam etc. upto *viṣṭhitam*. *Beginningless is the Supreme Brahman*: by means of the attributes (descriptions) like these, [the Bhagavat] describes the Brahman as being not separate from the Supreme Consciousness (*or* action) expressed in every utterance and [thus] gracing [the seeker] to infer his (*or* Its) own nature. These attributes however have already been explained. Hence what is the use of a fruitless repetition? (12-17)

This feld as well as the knowledge and what is to be known, all are mentioned collectively; clearly understanding this, My devotee becomes worthy of My state. (18)

Etat etc. He, who understands this triad of the Field, the knowledge and what is to be known–he alone is a devotee of Mine; and he attains My state. (18)

After making this definition, the same is now examined as –

Both the Material Cause and the Soul too are beginingless, you should know this; you should also know that the modifications and Strands are born of the Material Cause. (19)

In creating [the process of] cause–and–effect, the Material Cause is said to be the basis; and in experiencing pleasure and pain, the Soul is said to be the basis. (20)

For, the Soul, seated on the Material Cause, enjoys the Strands born of the Material Cause; His attachment to the Strands is the cause for his births in the good and evil wombs. (21)

The Supreme Soul in this [corporeal] bady is called the Spectator, the Assentor, the Supporter, the Experiencer, the Mighty Lord and also the Supreme Self. (22)

Prakṛtim etc. upto *paraḥ*. The Material Cause also is beginningless, because it has no other cause. *Modifications :* the cloth and the like. What is known as Material Cause is the basis for the process of cause-and-effect. But, the Soul, because of Its importance, constitutes the enjoyer. [Thus] the Material Cause and the Soul have verily an existence of interdependence just as that of the lame and the blind.[16] Hence, the nature of the Soul is described by the authors of the scriptures by nomenclatures having different forms such as 'the Spectator' and so on. The meaning, intended here is this : The Material Cause, Its modifications,[17] the fourteen types of creation and also the Soul - this is all beginningless and perennial as it is completely illuminated by the category Brahman and is identical with it. (19–22)

Hence [the Bhagavat] said :

He who knows, in this manner, the Soul and the Material Cause together with Strands - he is not born again, even though he behaves in different ways. (23)

Ya evam etc. A men of Yoga who knows the Material Cause, the Soul, the Strands and their modifications in this manner i.e., by means of this above mentioned Brahman-perception which is in the form 'All are identical with It' - he is certainly emancipated eventhough he behaves in different ways i.e., in whatever manner [he chooses].

[However] by means of meditation, certain persons (Yogis) perceive the Self as the Self[18] in the self (the heart etc.); others by the knowledge-Yoga; and others by the action-Yoga. (24)

But others, who have no knowledge of this nature, listen from others and practise reflection [accordingly] they too, being devoted to what they have heard, do cross over death. (25)

Dhyānena etc., *Anye* etc. A knowledge of this sort is the main.[19] [For this end] some practise religious meditation of the Self as Self; others [try] by means of the *Sāṅkhya* (knowledge) mentioned already (Ch. V, 5ff), while still others [strive] through action. Still others, bent upon hearing [from the preceptors etc.] practise the religious meditation as they have heard, even though they do not themselves know, (have) the knowledge of this kind. They too cross over the death, i.e., the cycle of birth and death. What is conveyed here is this: The category Bhagavat, if mentally reflceted upon by one means or the other, does transport across [the ocean of death circle]. Therefore, let one remain in this fashion by all means. (24–25)

Whatever living being is born, stationary or moving, you should know that all this has a close connection with the Field and the Field–sensitizer, O the best of the Bharatas! (26)

Yāvat etc. Whatever is a thing, whether moving or unmoving – all this is born not as something altogether different from the Field and the Field–sensitizer.[20] (26)

Whosoever perceives the Supreme Lord as abiding and as non-perishing in all beings alike, while they perish – he perceives properly. (27)

Therefore –

Whosoever, perceiving the Lord as abiding in all alike, does not harm the Self by the self – he attains, on that account, the Supreme Goal. (28)

Samam etc. A man of Yoga, who's thought is on what is equal in one and all, does not harm the Self i.e., does not fell the Self down in the ocean of the cycle [of birth and death], difficult to cross over. (28)

Whosoever views all actions as being performed (*or* all objects as being created), indeed by the Material Cause[21] itself and at the same time views his own Self as non–performer (*or* non–creator) – he views properly. (29)

Prakṛtyā etc. He whose firm conviction is of this nature 'The Material Cause alone performs (*or* creates) this; I do nothing' – he, though he performs (*or* creates) all, does not perform (*or* create) anything [in fact]. In this manner. is the absence of doership in him. (29)

Or —

When he perceives the [mutual] difference of beings as abiding in One, and its expansion from That alone, at that time he becomes the Brahman. (30)

Because This is beginningless, and because This has no qualities, this Supreme Self is changeless and It neither acts, nor gets stained [by actions], eventhough It dwells in the body, O son of Kuntī! (31)

Just as the all-pervading Ether is not stained because of its subtleness, in the same fashion the Self, abiding in the body everywhere, is not stained. (32)

Yadā etc. upto *na upalipyate*. When .[a man of Yoga] perceives the mutual diffierence i.e., separateness of all beings (all mutually different beings) in the very Self on account of Its all pervasive nature and realises the said difference as having sprung up from the Self alone – even then he does not get any stain. For [in that case] he would be the creator (*or* performer) of all. For, he is none but the Supreme Self; and though residing in the body, he is not stained just as the Eather is [not stained]. (30–32)

Just as a single sun illumines this entire world, so also the Lord-of-the-Field illumines the entire Field, O descendant of Bharata! (33)

Yathā etc. But, how is it that a single Supreme Self pervades many a Field? This doubt has been removed by the well known example, the sun. *The entire Field*: It means [all] the movable and immovable Fields. (33)

Those who thus understand, with the knowledge-eye, the inner Soul[22] of the Field and the Field-sensitizer and also the deliverance from the Material Cause of the elements — they attain the Supreme. (34)

Thus ends the THIRTEENTH CHAPTER in the Holy *Bhagavadgītā*.

Kṣetra-etc. *Thus*: What has been said in the present chapter viz. that which is to be known by the knowledge; the knowledge itself; the distinction between the Field and Field-sensitizer; and the deliverance from the Material Cause of elements, because of its insignificant changing nature – those who perceive all this by means of superworldly eye-of-knowledge, nowhere blocked, they attain the state of Vāsudeva, (all pervasiveness) and do gain the Supreme Śiva. (34)

MAY THERE BE PROSPERITY!

Here is the Catch-verse —

This is the Soul; this is the Material Cause — this [idea of] difference is only in the case of persons with mind totally deluded. On the other hand, the well accomplished ones (Yogins) consider the [entire] universe as manifestation of the spotless Self.

Thus ends the THIRTEENTH CHAPTER in the Holy *Bhagavadgītārthasaṅgraha* written by the revered *Rājānaka* Abhinavagupta, the best among the great teachers of the Māheśvaras.

Notes

1. *A doubt* : But this doubt does not appear to be quite natural in the present context. Yet, this introduction of Ag, to this chapter seems to suggest that most probably he too did not read the passage :

> अर्जुन उवाच —
> प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
> एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥

A verse which is often found at the beginning of the chapter, but not commented upon by Śaṅkara, Rk. etc.

2. *It decays, etc.*: Cf. Ag., also under Ch. I, 1 above. The word *kṣetram* is however usually derived from the root *kṣi* 'to dwell' and 'to go'. (तुदादिः क्षिः , ष्ट्रन् – *U.* IV, 159). But Cf.

> क्षतात् त्राणात्, क्षयात्, क्षरणात्, क्षेत्रवद्वा अस्मिन् कर्मफलनिष्पत्तेः क्षेत्रमिति — Śaṅkara in this context;

and

> ......क्षिणोति आत्मानमविद्यया, त्राति तं विद्यया......अतोऽपि क्षेत्रम्— Dhanapati's *Bhāṣyotkarṣadīpikā* on the above.

3. *Vāsudeva* : Here this name is significant : It denotes the Absolute Which dwells (वसति) everywhere and in which everything dwells. Cf.

> सर्वत्रासौ समस्तं च वसत्यत्रेति वै यतः ।
> ततोऽसौ वासुदेवेति विद्वद्भिः परिगीयते ॥

Or, the name signifies that Supreme, shining in the pure internal organ : i.e. वसुदेवे शुद्धान्तःकरणे प्रकाशते; शेषे अण् (*PA*, IV, ii, 92) — See *VS*, under *AK*, I, i, 20.

3A. While writing *viśeṣas tu* etc. Ag. has in his mind perhaps the lengthy discussion of Śaṅkara in this context explaining the apparent *saṁsāra* inspite of the oneness of the *kṣetrajña* in all the *kṣetras*.

4. *He is taken to be Soul* : Here the passage .....परमात्मा....स एव क्षेत्रज्ञो नान्यः कश्चित्...परिमितव्याप्तिकं रूपमालम्ब्य आत्मेति भाष्यते etc. of Ag. may be compared with observation of Śaṅkara who elsewhere quoting the present Gitā verse remarks : पर एव आत्मा देहेन्द्रियमनोबुद्ध्युपाधिभिः परिच्छिद्यमानो बालैः शारीर इत्युपचर्यते — See under *BS*, I, ii, 6.

5. *In different contexts* : Cf. पृथक्, प्रकरणभेदेन – Rk.

6. *In the Upaniṣads*: Cf. ब्रह्मसूत्रशब्देन रहस्यभागो वेदस्य, वेदान्तसंज्ञ उच्यते – Rk.

7. *The one*: i.e., the *manas* 'the mind'.

8. *The aggregate*: Cf. शरीरेन्द्रियादिसमुदायः संघातः – Rk.

9. *Rāga*: This term in the Kashmir Śaiva literature is used in the sense of one of the five *kañcukas* of the Māyā on account of which there is limitation in desire. See *TA*, IX, 199-200 and commentary thereon.

10. *So also etc.*: I.e. dealt with in XIII, 2 and 3.

11. *Conducive......knowledge*: Cf. ज्ञानमिति प्रोक्तं ज्ञानार्थत्वात् – Śaṅkara.

12. *It has.........of all*: Cf. सर्वेषां क्षेत्रज्ञानां यानि पादादीनि कर्मेन्द्रियाणि, यानि चक्षुःश्रोत्रादीनि बुद्धीन्द्रियाणि......तानि......एकस्यैव तस्य विश्वात्मनः – Rk.

13. *Causes......to shine*: Cf. यानि......इन्द्रियाणि तेषां शब्दादिविषयावभासकत्वादयो ये गुणाः तान् अवभासयति – Rk.

14. *Undistinguished* etc. Cf. विभक्तेषु.........परस्परविभिन्नेषु वस्तुषु सामान्यसंविदात्मकत्वेन अविभक्तम्, अभिन्नैकस्वरूपम् – Rk.

15. *Distinctly remains*: Cf. विष्ठितम्.......संवेतृतया विशेषेण स्थितम् – Rk.

16 *Interdependence just as that of the lame and the blind*. Cf.

पुरुषस्य.........प्रधानस्य
पङ्ग्वन्धवदुभयोरपि संयोगः – *SK*, 21.

17. *Modification* etc. For the modifications of the Material Cause and for the fourteen births see above III, 14 and IX, 12 respectively.

18. This rendering is according to Rk.

19. *Main*: i.e. the main and the means to cross over *saṃsāra*, or the chief means to attain the said knowledge.

20 See the *Ṭippaṇī* on the commentary. Ag.'s statement here may be better appreciated if one bears in mind the interpretation offered by Śaṅkara for the third quarter of the present Gītā verse. That teacher interprets that whatever is born whether movable or immovable—all is born due to mutual superimposition *(saṃyoga)* of the Field, the object of perception, and Field-sensitizer, the perceiver. Ag. is a master of *Dhvani* and hence in a very subtle way he points out that there is no

question of such a superimposition. For, both the entities under study are basically one as it has been already stated in many places like Ch. VII, 3-5 etc.

21. Hereinafter in this chapter *Material Cause* may better denote the Material Nature of the Absolute mentioned in Ch. VII, 4 above.

22. *Inner Soul* : See the *Ṭippaṇī* on the commentary here.

Chapter Fourteen

The Bhagavat said :

Further, once again I shall explain the supreme knowledge, the best among the knowledges, by knowing which all the seers have gone from here to the Supreme Success. (1)

Param etc. Knowledge has been described earlier; the same I shall again explain thoroughly, i.e., in detail in order to examine individually the nature of the Strands. *By knowing which* etc.: By this [the Bhagavat] proclaims the tested trustworthiness and the popularity of this knowledge. (1)

Holding on to this knowledge, they have attained the state of having attributes common with Me; [and] they are neither born even at the time of creation [of the world], nor do they come to grief at the time of dissolution [of it]. (2)

Idam etc. *Vyathanti* : The suffix *tip* (Personal Termination, Third person, Singular) is due to Vedism.[1] The same may be stated in other [similar] instances of the suffixes of Case Terminations and Personal Terminations. (2)

Now to begin with, [the Bhagavat] speaks of the sequence in the cycle of birth and death. For, if what is to be abandoned is understood along with its cause then it is easy to abandon that —

The mighty Brahman is a womb for Me; and in That I lay seed; therefrom is the birth of all beings, O descendant of Bharata ! (3)

Mama etc. *For Me*: [for Me] Who am of the nature of the inexplicable Supreme Bliss, *the mighty Brahman*: the Brahman that is identical with My own energy, allowing expansion [of all in It]. Taking hold of just My own energy of Self-consciousness,² I cause the beginningless tiny [individual] Souls to pass through the cycle of birth and death by way of favouring them. (3)

Therefore —

O son of Kuntī! Whatever manifestations spring up in all the wombs, of them the mighty Brahman is the womb and I am the father laying the seed. (4)

Sarvayoniṣu etc. In all the wombs (whatever gives birth to anything), the expansive Energy of the Bhagavat exists as the prime cause; and hence It is the Mother having the innate nature of giving birth to the entire world process. But I am the Father, the Energetic, the Inexplicable. (4)

The Strands, viz. the Sattva, the Rajas and the Tamas, born from the Prime Cause (the said Mother), bind the changeless Embodied (Soul) to the body, O mighty-armed One! (5)

Sattvam etc. This embodied Soul is bound fast by Her (the Mother) by means of Her attributes of the Sattva, the Rajas and the Tamas for the former's enjoyment that continues till his emancipation. (5)

The nature of these is detailed one by one —

Among them (the Strands) the Sattva—because it is dirtless—is illuminating and healthy; and it binds [the Embodied] by attachment to happiness and also by attachment to knowledge, O sinless one! (6)

You should know that the Rajas is of the nature of desire and is a source of craving–attachment; and it binds the embodied by the attachment to action, O son of Kuntī ! (7)

But, you should [also] know that the Tamas is born of ignorance and is a deluder of all the Embodied; it binds [them] by negligence, laziness and sleep, O descendant of Bharata ! (8)

Tatra etc. upto *Bhārata.* The Sattva is dirtless. [*Source of craving–attachment*]: that from which the attachment of craving springs up. *Negligence*: wasting the human birth which is difficult to get, but got by means of hundreds of merits accumulated for a very long period, and which is the sole means for attaining emancipation. That has been also said –

> '[3]Not even a single moment of life is gained by [spending] all the gems. [Hence], he, who wastes it, is a man of negligence and is the lowest of men'.[4]

Laziness : i.e., in doing good deeds. *Sleep* : being poor totally i.e. a contemptible course. (6–8)

O descendant of Bharata ! The Sattva fully dominates [the Embodied] in the field of happiness; the Rajas in action; but the Tamas also totally dominates in the field of negligence, by veiling knowledge. (9)

O descendant of Bharata ! The Sattva increases by overpowering the Rajas and the Tamas; the Rajas [increases by overpowering] the Sattva and the Tamas; and the Tamas does likewise [by overpowering] the Sattva and the Rajas. (10)

Sattvam etc. *Rajaḥ* etc. *Dominates fully* i.e. sets [to work]. The Sattva flourishes by overpowering the Rajas and the Tamas. But, the Rajas [flourishes by overpowering] both the Sattva and the Tamas; and the Tamas [does so by overpowering] both the Sattva and the Rajas. That has been stated :

'The Strands augment by overpowering each other'.[5] (9–10)

When the knowledge-light arises in all the gates in this body, then one should also know that the Sattva has increased predominantly. (11)

Greed, exertion, undertaking of actions, unrest, and craving–these are born when the Rajas increases predominantly, O chief of the Bharatas! (12)

Absence of [mental] illumination, non-exertion, negligence and mere delusion - these are born when the Tamas is on the increase predominantly, O darling of the Kurus! (13)

Sarva–etc. upto *Kurunandana*. *In all the gates*: in all the sense-organs. Greed etc., are born in succession when the Rajas dominates. Similarly, absence of mental illumination and so on arise in succession only at the time of the increase of the Tamas. (11–13)

But, if the body-bearer dies at the time when Sattva is on the increase, then he attains to the spotless worlds of those, who know the Highest. (14)

By meeting death when the Rajas [is on the increase], he is born among those who are attached to action; likewise meeting death when the Tamas [is on the increase], he is born in the wombs of the deluded. (15)

Yadā etc. *Rajasi* etc. When the Sattva is predominantly on the increase on account of incessantly practising actions of the Sattva throughout the entire life - at that [time] having met dissolution [of body], one attains the auspicious worlds. Likewise whosoever has practised throughout his life the activities of the Rajas, he, by his [last] journey attains manhood for mixed enjoyment. *Likewise*: i.e. in the same order, if one practises action of the Tamas alone by one's entire life, then [on his death] he is reborn in the bodies of the hell, of the animals, of the trees and so on.

Those, who explain [the passage under study to the effect]: 'These results [are for him in whom] the Sattva etc., have predominantly increased only at the time of death' — these commentators have not correctly entered into (grasped) the behaviour of the embodied. For, nothing but delusion arises, by all means at the last moment,[6] without exception in the case of one and all. However, with regard to our explanation [given above] these passages and other verses (Ch. VIII, 5ff) speak in one voice. (14–15)

The fruit of good action, they say, is spotless and is of the Sattva; but the fruit of the Rajas is pain, and the fruit of the Tamas is ignorance. (16)

From the Sattva arises wisdom; from the Rajas only greed; and from the Tamas arise negligence, delusion and also ignorance. (17)

Those who are established in the Sattva, go upward; the presons given to the Rajas, remain in the middle [state]; those who are given to the Tamas, being established in the tendencies of bad qualities, go downwards. (18)

When the Perceiver (the Self)finds no agent other than the Strands, and realises That which is beyond the Strands, then he attains My state. (19)

Transcending these three Strands, of which the body [etc.][7] is born, the Embodied (the Soul), being freed from birth, death, old age and sorrow, attains immortality. (20)

Karmaṇaḥ etc. upto *aśnute*. Here, there are certain unconnected verses that have been concocted.[8] They are of the nature of repetition, and hence they have to be necessarily rejected. A mode of life transcending these Strands turn to be nothing but emancipation. (16–20)

Arjuna said —

O Master! with what characteristic marks does he, who has transcended these three Strands, exist? Of what behaviour is he? And, how does he pass beyond these three Strands? (21)

Kaiḥ etc. But, if he has a body then how could he have transcended the Strands? He lives certainly in one way or other with some mental modification, which is necessarily one among the three Strands. With this intention Arjuna raises the question.[9] (21)

Now [by way of giving] answer —

The Bhagavat said —

O son of Pāṇḍu! He does neither abhor nor crave for illumination, and exertion, and delusion too, as and when they arise or cease to be. (22)

Prakāśam etc. Of course the illumination etc., do exist in all as their respective attributive marks. Yet, the men of Yoga do not rejoice in these illumination etc. Nor do they have any hatred [for them]. On the other hand, contemplating 'These exist as attributes merely of the body; and they are not capable of disturbing me.', these persons transcend the Strands. (22)

Hence [the Bhagavat] says —

He who, sitting like an unconcerned person, is not perturbed by the Strands; who is ignorant that the Strands exist; (*or* who remain simply aware that the Strands [alone] exist); who is not shaken; (23)

To whom pain, pleasure and sleep[10] are alike; to whom a clod, a stone and a lump of gold are alike; to whom both the pleasant and the unpleasant things are equal; who is firm [in mind]; to whom blame and personal commendation are equal; (24)

Who remains equal to honour and to dishonour, and equal to the sides of [both] the friend and the foe; and who has given up all fruits of his initiatives – he is said to have transcended the Strands. (25)

Udāsīnavad etc. upto *ucyate.* He, who is ignorant i.e., he who does not distinguish [even the existence and nonexistence of the Strands] – he alone is wise, because of his correct knowledge. That is why he is not shaken i.e., he does not fall from his own nature. The means in this regard is the firm conviction: 'The exerṭion that [is found in my body etc.] is nothing but the innate nature of the body, the sense–organs etc.; and I am unconcerned with any fruit [of any action].' (23–25)

Whosoever serves Me alone with an unfailing devotion–Yoga, he, transcending these Strands, turns to be the Brahman. (26)

Māṃ ca etc. By this [verse the Lord] teaches the basic means. Here the word *ca* has been used in the sense of affirmation in exclusion of all other things. [So the meaning is]: 'He, who serves Me exclusively'. Hence, craving for fruits etc. [of action], whosoever takes hold of that fruit as his principal aim, but Me (the Supreme) as a subsidiary one—he is excluded by this interpretation. Because the devotion of this person is not unfailing. For, he has consideration for fruit [alone]. On the other hand, he who does not entertain any desire for any fruit; who, even when questioned [by somebody as] 'Why do you undertake this disagreeable (foolish) act ?' would give reply by silence alone, shedding tears that roll on his both the eyes wide open, and having shake in body and bodily hair thrilled—[all] due to his internal organ, agitated on account of being struck by the incessant devotion towards the Bhagavat—it should be born in mind that this person alone, not anybody else, is purified by the unfailing devotion which is [nothing but] the foremost Energy[11] (Grace) of the Bhagavat, the Supreme Lord. (26)

'I' is the place of support for the immortal and changeless Brahman and for [Its] eternal attribute, the unalloyed Happiness. (27)

Thus ends the FOURTEENTH CHAPTER in the Holy *Bhagavadgītā*.

Brahmaṇaḥ etc. It is 'I' who is the support of the Brahman. [For], one becomes the [very] Brahman, if 'I' is served [by him]. Otherwise if the Brahman is contemplated on – because Its nature is like that of the insentient (i.e., simply a being)-then it leads him (the seeker) to an emancipation which would simply be undistinguished from the deep sleep stage.[12] (27)

MAY THERE BE HAPPINESS !

Here is the Catch-verse.

The ascetic, in whom the confusion due to egotism has disappeared because of the frenzy of his taste in the glowing devotion—he has transcended the strands and remains equal even when he stands in the midst of trampling of the strands.[13]

Thus ends the FOURTEENTH CHAPTER in the Holy
Gītārthasaṅgraha written by the revered *Rājānaka*
Abhinavagupta, the best among the great
teachers of the Māheśvaras.

Notes

1. *Due to Vedism* : *or* 'due to metrical need'. This remark is due to the archaic form व्यथन्ति in Parasmaipada, instead of the grammatically correct form व्यथन्ते in Ātmanepada.

2. According to the Pratyabhijñā School, this Self-conciousness has two aspects viz. knowledge *(jñāna)* and creative energy *(kriyā)*, which are responsible for the world process. Cf.

आनन्दैकघनत्वमेव अस्य माहेश्वर्यम्, स एवाहंभावात्मा विमर्शः देवस्य क्रीडामयस्य शुद्धे पारमार्थिक्यौ ज्ञानक्रिये। प्रकाशरूपता ज्ञानम्; तत्रैव स्वातन्त्र्यात्मा विमर्शः क्रिया, विमर्शश्च प्रकाशः —

— Ag. under *PK*, I, viii, 11.

Further according to this system, the creation *(sṛṣṭi)*, sustenance *(sthiti)* and destruction *(saṃhāra)* of the universe depend on the law of Karma while the obscuration *(tirodhāna)* and the grace *(anugraha)* depend entirely on the will of the Absolute. The *tirodhāna* is the same as the Absolute's appearing in the form of the innumerable limited embodied Selves who are ignorant of their identity with the Supreme Self. On account of this limitedness of them, these embodied Selves are called *Aṇu* 'tiny'. Cf.

देहपुर्यष्टकाद्येषु वेद्येषु किल वेदनम्।
एतत्षट्कससंकोचं यद्वेद्यमसावणुः॥

— *TA*, IX, 205 (See also Jayaratha thereunder).

Ag. says that the Lord causes the limited Selves to pass through the cycle of birth and death for the purpose of gracing them.

3. This verse with the fourth quarter प्रमादः सुमहानयम् is found in the anthologies like (1) the *Sūktiratnākara*, attributed to Kaliṅgarāja (Trivandrum, 1938, p. 189, verse 22); (2) the *Subhāṣitasudhānidhi* of Sāyaṇa (Dharwar 1968, p. 180, verse 17). For this *subhāṣita* verse with other variations see (1) Vallabhadeva's *Subhāṣitāvali* (Bombay, 1886, p. 543, No. 33–7) and (2) the *Mahāsubhāṣitasaṅgraha* compiled by S.B. Nair, Vol. III (Hoshiarpur, 1977, p. 1244, nos. 5159–160). The last mentioned authority identifies the verse in question with the *Yogavāsiṣṭha*, VI, 175–76.

4. Here *B* and *N* add four verses occuring in the *Bhāgavata Purāṇa* and they do not seem to be quotations by Ag. himself. Because

   i) he has not been found — as far as I can see — quoting from the *Bhāgavata Purāṇa*, not only in the present work, but also in his other works; and

   ii) these verses are not found in the Sārada MS which is the earliest of available MSS (See also *ABORI*, XV, p. 248), and these are not recorded in the *K* too.

5. The source of this quotation is difficult to identify. Maybe this is a quotation-by-idea (अर्थतोऽनुवादः) of

अन्योन्याभिभवाश्रयजनन-
मिथुनवृत्तयश्च गुणाः — *SK*, 12;

and

अन्योन्याभिभववृत्तयः [गुणाः] — *STK*, thereunder.

6. *Last moment* etc. What Ag. has got to say in this regard he has clearly stated elsewhere as :

एवं ज्ञानावसरे स्वात्मा सकृदस्य यादृगवभातः ।
तादृश एव तदासौ न देहपातेऽन्यथा भवति ॥

करणगणसंप्रमोषः स्मृतिनाशः श्वासकलिलोच्छेदः ।
मर्मसु रुजाविशेषाः शरीरसंस्कारजो भोगः ॥

स कथं विग्रहयोगे सति न भवेत् तेन मोहयोगेऽपि ।
मरणावसरे ज्ञानी न च्यवते स्वात्मपरमार्थात् ॥

— *PS*, 93–95.

7. *Strands of which the body etc.* Cf.

शरीरविषयादिभावेन परिणताः सर्वें प्रकृतिविकाररूपाभावाः देहसमुद्भवाः – Rk.

8. *Concocted :* It is not clear which verses Ag. has in his mind in this context. Belvalkar records no extra verses here. Rk. has commented upon all these verses and hence they are included by us in this edition. But, the fact is that Ag. glosses only on verse 20 and that the verses 16–19 are more or less repetitive in nature. Is it not improbable that Ag. held them to be interpolated ? However, he himself has elsewhere beautifully summarised the contents of verses 15 and 18 as :

यदा सत्त्वे विवृद्धे तु प्रलीनस्तूर्ध्वगस्तदा ।
क्रमाद्रजस्तमोलीनः कर्मयोगविमूढगः ॥

— *TA*, XXVIII, 326–27.

9. *Raises question:* i.e., the third question. In fact this is the basic question. For, the other two questions—though they have been raised first—depend on the third question. The idea of the question is this : The behaviour of the person in question is well within the realm of the Strands, and hence it can only indicate that he is under the influence of the Strands and not that he has transcended them. How can the behaviour and other marks of a drunkard indicate that he has transcended the influence of liquor ? Indeed, Ag. is strikingly original and apt here. In the same vein, it may be added, the fourth quarter of the verse purports this : As long as one has body, how can first of all, he transcend the Strands ?

10. *Pain, pleasure and sleep*: Cf. दुःखसुखस्वप्ना इति रजःसत्त्वतमोवृत्तय उक्ताः Rk.

11. *Foremost Energy*: Here Ag. obviously means what is known as *Śaktipāta*.

12. It is interesting to note that elsewhere quoting the present verse, Ag. interprets *aham* of this verse in the sense of 'Self-consciousness', otherwise called as *vimarśa* in the school of Kashmir Śaivism; and he takes It to be the resting house of the Supreme Bliss and the Brahman of the nature of 'Being *or* existence'. Cf.

> तदुक्तम् —
>
> 'ब्रह्मणो हि......एकान्तिकस्य च' इति गीतासु। अनेन सद्रूपस्य ब्रह्मणः परमानन्दस्य च विश्रान्तिस्थानम् अहमिति विमर्शात्मकमिति दर्शितम् —
>
> *IPVV*, under I, v, 14 (Vol. II, p. 206).

13. Thus the answer to the question raised under verse 21 above is given.

Chapter Fifteen

The Bhagavat said —

[The scriptures] speak of a non-perishing holy Fig-tree, which has root[1] that is high (or above) and branches that are low (*or* below) and of which the [Vedic] hymns are the leaves—he who knows this (Tree) is the knower of the Vedas; (1)

Of which (Tree) the branches, spreading downward and upward, well developed with Strands, have sense objects as sprouts; also below in the human world are Its roots, stretching successively, having actions for their sub-knots. (2)

Ūrdhva-mūlam etc. *Adhaś ca* etc. In other scriptural texts[2] it is declared 'All is the holy Fig-tree; that alone is to be meditated upon.' The present verse tells us this : What is intended by that declaration is only the religious meditation of the Brahman, the Bhagavat. *Root* : the one with a highly tranquil nature.[3] *That is high* (above) : Because it can be attained by him alone who has withdrawn himself from every other [lower] thing.[3A] *The [Vedic] hymns are the leaves* [of it] etc. : Just as the girth, height, the fruits and the taste etc. of a tree are indicated by its leaves, in the same fashion the idea of the Brahman-being is through the scriptures that are included in the 'Vedic hymns'.[4] This is what is narrated here. *With Strands:* i.e., with the Sattva etc. *Well developed* : i.e., starting from gods down to the stationary ones. Of this tree, the roots, that are below, are the good and bad actions. (1-2)

The nature of this is not perceivd in that manner, nor its end, nor its beginning and nor its centre (the middle). Cutting this holy Fig-tree - with its firmly and variedly grown roots – by means of the sharp (or strong) axe of non-attachment; (3)

Then that Abode must be sought, having reached Which one would not return. [The Yogin] would attain nothing but that Primal Person from Whom the old activity (world creation) commences. (4)

Those who are rid of pride and delusion; have put down the evils of attachment; remain constantly in their own nature of the Self; have their desires completely departed; and are fully liberated from the pairs known as pleasures and pains—these undeluded men go to that changeless Abode. (5)

Na rūpam., upto *avyayaṃ tat*. *Cutting this* [tree] etc. Here the action [of cutting] mentioned with regard to the qualified one [viz.. the tree] appropriates for itself, the place (or word) of qualification [viz. the root below], just as in the case of the injunction : 'Let the man–with–stick recite the *Praiṣa* hymns.'[5] By this way [we get the meaning] : 'Let him cut off the roots that are grown below. *That Abode :* The absolutely Tranquil One. The changeless Abode is nothing but That. (3–5)

The sun does not illumine That; nor the moon and nor the fire; That is My Abode Supreme, having gone to Which they (Yogins) never return. (6)

Na tat etc. There is no scope for the sun etc., in [illumining] That. For, they are conditioned by time etc., because they are objects of knowledge, [and] because they are the helpers of the sense organs. On the other hand, That [Absolute] is unrestricted by space, time etc. It is the knower, the one inducer of the sense organs and also the one transcending them. (6)

A portion just of My own Self, having become the eternal individual Soul in the world of the living ones, draws [into service] the sense organs, of which the sixth is the mind, and which rest in the Prakṛti.[6] (7)

Mama etc. *The individual Soul is a portion just of the Brahman only* : Because, due to the attribute (*or*, nature) viz., the nescience, the Self does not realise Its all pervasiveness and because the Consciousness is also not absent, It is figuratively referred to as portion [of the Brahman]. For, a real apportioning is not possible [in the Absolute]. For the scripture also says :[7]

> 'In the case of the Brahman (the Absolute), even the particular manifestation (*or* a particular space) does not preclude Its all-comprehensive nature'.

This figurative usage may be resorted to wherever required. Hence there is no room for any difference of opinion. (7)

Whatsoever body he attains to and also from whatsoever He goes up, the Lord proceeds taking them with Him just as the wind takes odours from their receptacle. (8)

Śarīram etc. *Attains to* : seizes. *Goes up* : abandons along with them. Just as the wind, going everywhere reaches an abode of rest made of earth and carrying away thence an odour enters just with that into another place, in the same way does the individual Soul together with the octad of cities.[8] (8)

So far the association of the individual Soul with them (the sense organs etc.) at both the stages of creation and of withdrawal has been described. Now it is being decided that It acts only in association with them even at the stage of existence which consists of acts like standing, sitting, contemplating etc. and which is a stage of receiving objects—

Presiding over the ear, the eye, the touch-sense the taste-sense and also the smell-sense and the mind, He enjoys the sense objects. (9)

The deluded do not perceive; [but] the men of knowledge–eye do see Him, as He dwells or rises up or enjoys what is endowed with Strands. (10)

The exerting men of Yoga perceive Him dwelling in the Self. [But] the unintelligent men with their uncontrolled self do not perceive Him, even though they exert. (11)

Śrotram etc. upto *acetasaḥ*. *Mind:* the internal organ is hereby implied. Hence, due to His association of the bodily existence, when He remains [in the body], or rises up to seize another body, or enjoys the sense objects – at that time the deluded persons do not perceive Him, because they are not well enlightened. But, considering everything as manifestation of the [Self] awareness, the highly enlightened men recognize Him. Thus they are men of unbroken contemplation. Because they are engrossed in their exertion.

But in the case of those who have not mastered their self (mind), even their effort does not yield any fruit, because their passion has not yet been fully decayed. Indeed the seeds of corn, sown during the autumnal season are not capable of yielding a rich harvest, even though the means like water etc., get collected together. Therefore, it (the water etc.) does not constitute a collection of means. Indeed totally different is the water sent forth by the mass of clouds that had been filled up in the month of Madhu[10] Altogether different is the earth that had been under the grip of the Cold–season (Śiśira)[11] and has (now) brilliance by the simple touch of the sun-rays. In the same way, the effort of the men of uncontrolled self, never gets to the stage of fulfilment of all requisites. That is why those who, even after receiving the means like the inititation etc. necessary for the realisation of the Supreme Lord, continue to have their inner vision filled with the collection of the knots *(granthi)* of anger, bewilderment etc., in the manner as before – in their case, even the means does never bear any fruit. This must be borne in mind. For, it has been said :

> 'When anger etc., are seen, then even the initiated one never gets emancipation'. (9-11)

That light which is found in the sun, which is in the moon, and which is [also] in the fire – all illuminating the entire world – know that light to be of Mine. (12)

And penetrating the earth I support [all] beings with [My] energy; being the sapful moon, I nourish all plants. (13)

Being the digestive fire dwelling within the body of living creatures, and being in association with the upward and downward winds [of the body], I digest the four kinds of food.[12] (14)

Yad āditya-etc. upto *caturvidham*. While clarifying the role [of the Lord] as the Creator, Sustainer and Destroyer – a role that has been indicated in the Tenth Chapter[13] – by [the description of Him as identical with] the triple luminories like the sun etc., our venerable preceptor has rightly said: The present passage declares that the power, the pentad of elements has [both] collectively and individually, to sustain the world, is the Absolute power of the Bhagavat Himself. For instance: The sunlight has the power of illumining and sustaining, because the twin elements of the fire and the earth are one [with the Bhagavat]. This has been stated by the twin hemistitches '[That light] which is found in the sun etc.' and 'And by penetrating the earth etc.' The moon-light is illumining and nourishing because of its association of the elements of the earth, the water and the fire [with the Bhagavat]. That has been stated by the portion '[That light] which is in the moon' and by the hemistitch 'Being the sapful moon I nourish all plants'. The light of fire is, however, of the nature of illumining, parching, burning, sweating and ripening (*or* cooking). It is so because of the association of the elements, the earth, the water, the fire and the wind [with the Bhagavat]. The same has been said here by the portion, '[That light] which is in the fire' and also by the [entire verse] 'I, being the digestive fire etc.' But the [element] ether is no doubt all pervasive (inclusive), because it is of the form of room which is nothing but awareness. (12–14)

Therefore, having so far explained the nature [of the Absolute Self] as the object of knowledge, now, with a view to show the Self to be conscious of the freedom that remains as a background (*or* substratum) of that very nature of object of knowledge; to be of transcending nature; to be the Supreme Lord; to be independent in all knowledges; and to be the Creator of all; [the Lord] says —

I am entered (the Self-conciousness is felt) in the heart of all; from Me (this Self-consciousness) come the faculty of memory, the faculty of knowing, and also the faculty of differentiating; none but Me is to be known by means of all the Vedas and I am alone the author of the final part of the Vedas and also the author of the Vedas themselves. (15)

Sarvasya etc.[14] The heart (core) of all objects is the Awareness which has the freedom of drawing in all [beings within itself]. In it exists [as identical with it] the I-consciousness. From This are born (1) the faculty of knowing,[15] which is illumining anything new – a faculty which is (hence) in the form the mighty creation of the universe; (2) the faculty of differentiating,[15A] like fancying 'This is nothing but a pot', which fancying is in essence a sort of limiting Its status of being everything; which is suitable for the perceiver, full–of–Illusion in the form of creating a bonded Soul; and (3) also the faculty of remembrance which is the faculty of reilluminating what has been reduced to mental impression and has been [thus] withdrawn.[16] These [three][17] are inclusive of all [sorts of] knowledge. Thus [the Lord's primary] doership, which is nothing but the sovereignty of will[18] and which presupposes His ominscience, has been taught [in this verse here].

By means of all [the Vedas] etc. : Indeed nothing, but the Supreme Lord is to be explained and proved by all the scriptures. [The description of the Lord] as the author of the Vedas and the ends of the Vedas (Upaniṣads) amounts to say this:— The Bhagavat alone has got the sovereign freedom in creating the entire universe, through the medium for the actions, their results, their [mutual] connections etc.,[19] and in re-establishing it on His (*or* its) own nature after rooting it out. Thus the Lord's creatorship with regard to the universe is explained.

Others say: The word *apohanam* denotes the faculty of excluding (viz), 'This results from this non-performance.' [Again *Vedāntakṛt*] means: 'He effects the final part of the Vedas' i.e. by absorbing them into Himself. Similarly [with] 'the Vedas' too. (15)

There are two persons in the world, the perishing and the nonperishing: the perishing is all elements; [and] the peak-like One[20] is called the nonperishing. (16)

But the Highest Person, distinct [from both this] is spoken of as the Supreme Self, which, being the changeless Lord, sustains the triad of the world by entering into it. (17)

Because, I have transcended the perishing and also the nonperishing, therefore I am acclaimed in the world as well as in the Veda as the Highest of persons. (18)

Dvāv imau etc. upto *Puruṣottamaḥ*. What has been stated in the passage "There are two persons in the world etc.", is this: The body organism is made of the earth and other elements. In the world every person, unintelligent by nature, takes the body for the Self and [hence] views the Soul to be of perishing nature. Hence, the sense of duality does not come to an end with regard to the worldly persons, because of their delusion. But I am (the I-consciousness is) the One favouring all, and by cutting the duality-knot I am to be realised as the One pervading all.

[I] have transcended the perishing : Since the elements are insentient. *[I] have transcended the nonperishing :* Since the omnipresence [of the Self] is cut off (not comprehended) when the Self is not properly realised. *In the world and in the Veda too I am acclaimed as the Highest of Persons :* The self same Supreme Self, admitting no duality, is described in this manner with the sentences 'He is the Highest Person' and the like. (16–18)

He, who, being not deluded, thus knows Me as the Highest of persons – he knows all and serves Me with his entire being, O descendant of Bharata ! (19)

Yo mām etc. He, who knows Me thus i.e., he who meditates exclusively on Me as identical with all, and to be the very Brahman – he realises all to be identical with Me and adores (or experiences) Me alone with his entire being viz., his form, action and thought. [That is to say], whatever he perceives, he experiences it as the form of the Bhagavat; and so on. Hence [it has been said] by myself (Ag.) in the *Śivaśaktyavinābhāvastotra*[21] as :

> O Mother (Goddess) ! Our praise to You is unusual one :[21A] All (uttering) sounds constitute Your body indeed; in my entire body and in all [my] mental and external activities there is Your association.
>
> O Śivā, O Alleviator of what is inauspicious ! When I fully contemplate in this manner, then it has been accomplished in the world, without any effort [of mine], that for me there is indeed not even a small fraction of time without praise, recitation [of hymns], worship and contemplation [of Yours]. (19)

Thus the most secret scripture has been taught by Me, O sinless one; by understanding this, let a man become wise and also become one who has accomplished what requires to be accomplished, O descendant of Bharata ! (20)

Thus ends the FIFTEENTH CHAPTER in the Holy *Bhagavadgītā*.

Iti etc. *The most secret* [*scripture*] : Because it explains the oneness of all. One becomes a man of wisdom by knowing this only and not by the knowledge of worldly affairs. One becomes a man of success[22] by just understanding this, and not even by the deeds like the total victory over the foes, earning wealth, enjoying women and so on. The word *ca* 'also' indicates a wonder. Has it not been witnessed that [always] one becomes a man of success by what has been accomplished? But it is strange that [in the present case one becomes a man of success] by just what has been realised.

The word *iti* 'thus' indicates the conclusion of the treatise.[23] For, what is to be taught has come to an end completely. That is why in the Sixteenth Chapter the eligibility of the pupil, Arjuna, is exclusively dealt with; and nothing new is taught. The intention [of that chapter] is to say only this much : 'The divine wealth is just of that nature; but the devilish wealth born of illusion is of this nature; you (Arjuna) are however endowed with the divine wealth of wisdom'. Hence [the Lord] is going to say 'Don't worry. [You are endowed] with the divine wealth' (XVI, 5). That is why earlier in the context of explaining the clash between the wisdom and ignorance this has been indicated [by me (Ag.)]:[24] 'It is the confrontation between the wisdom and ignorance that has been detailed under the pretext of [describing] the wars between the gods and devils.' So, while dealing essentially with the quality of a pupil, other subjects are mentioned incidentally. So also the pair of chapters (Ch. XVII & XVIII) would follow. But the teaching [proper] has come to an end completely here itself. For what is to be achieved is nothing but serving (attaining) the Absolute Lord—the serving, which is of the nature of total absorption into Him by one's entire being. All other things are only to achieve this end. This has been explained earlier. The Supreme Happiness is indeed nothing but a complete absorption into the Supreme Lord by one's entire being. . . . . . (20)

MAY THERE BE HAPPINESS !

Here is the Catch-verse :

Forsaking the mighty delusion of duality and raising the Consciousness (*or* the funeral pile *or* sacrificial altar) of the Brahman, the sage would enter into It even at the time of his mundane activity.

Thus ends the FIFTEENTH CHAPTER in the Holy
Gītārthasaṅgraha written by the revered *Rājānaka* Abhinavagupta,
the best among the illustrious great
teachers of the Māheśvaras.

Notes

1. *Holy Fig tree which has root* etc. Cf. अर्वाग्बिलश्चमस ऊर्ध्वबुध्नः तस्मिन् यशो निहितं विश्वरूपम् '(The Brahman) is the bowl with its mouth below and bottom up' etc. — *BU*, II, ii, 3.

2. *In other scriptural texts* etc. Cf. ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः... एतद्वै तत् — *KU*, VI, i, and Śaṅkara's gloss thereunder. Cf. also *Ṛ̣V*, I, 24, 7.

3. *The one with a highly tranquil nature.* I.e. the Śivatattva, which according to the Pratyabhijñā system is completely tranquil and is the root of all the other Tattvas.

3A. *Because it can be attained ... thing :* How the word *ūrdhva* could yield this idea is a bit difficult to decide. The *Śabdakalpadruma* derives the word from *ut+hā+ḍa* (suffix). However Ag.'s gloss appears to suggest a derivation from *ut+hā* (to reject)+*vaḥ* (to go or to attain) by applying the rule पृषोदरादीनि यथोपदिष्टम् (*PA*, VI, iii, 109). The idea is this : The root of the Saṁsāra-tree is attained by means of higher and nobler acts, rejecting attachment for lower fruits. This root is different from the roots which, as mentioned in the next verse, are below and are in the form the good and bad actions. Cf. ऊर्ध्वपवित्रः *TU*, I, x; and ऊर्ध्वं, कारणं परं ब्रह्म ...Śaṅkara thereon; and उपरिभागवाचिना ऊर्ध्वशब्देन संसारमण्डलादुपरि वर्तमानं...ब्रह्म लक्ष्यते....संसारास्पृष्टमिति यावत् — Acyuta Kṛṣṇānanda Tīrtha thereunder.

4. *The idea of the Brahman....Vedic hymns.* Cf. शास्त्रयोनित्वात् 'Because the scripture is the means of right knowledge of the Brahman', *BS*, I, i, 3 and the commentaries thereon.

5. In a *Śrauta* ritual, a priest designated *Maitrāvaruṇa* is expected to take hold of a stick and to recite certain hymns called *Praiṣas*. In the given injunction he is referred to as *daṇḍī* 'man with stick'. Because this priest is already known from other sources, the word *daṇḍī* in the given injunction does not enjoin the man-with-stick, but the attribute only viz., the stick. Cf.

> 'दण्डी प्रैषानन्वाह' इति निर्ज्ञाते पुरुषे दण्डगुणविधानार्थं दण्डिपदमुच्चार्यते।
> अत्रोपसर्जनीभूतोऽर्थो विधित्सितः, प्रधानीभूतश्चानुवादः।
>
> — *Śābara-Bhāṣya* III, i, 12.

6. Here 'Prakṛti' denotes the Material Nature of the Absolute mentioned above VII, 4.

7. *The scripture also says:* What is given in the sequel is found in the gloss under Bhartṛhari's *Vākyapadīya*, *Brahmakāṇḍa*, verse 9. There the text is: अपि खलु ब्रह्मविद आहुः – 'प्रदेशोऽपि ब्रह्मणः सार्वरूप्यमनतिक्रान्तश्च अविकल्पश्च' इति. Hence *Śṛuti* of Ag. may have to be taken in the sense of 'the conclusion of the Śrutis' and not in the sense of 'A *Śruti* passage'. Cf. also: सर्वगतस्य.....परिच्छिन्नदेशव्यपदेशोऽपि कयाचिदपेक्षया संभवति — Śaṅkara under *BS*, I, ii, 7.

8. *Octad of cities*: viz., the six items mentioned above and the intellect and the ego – all ruled over by the individual Soul. It may be noted that the previous Gītā verse speaks here only a hexad. However *prakṛtisthāni* there may indicate all the eight, enumerated in Ch. VII, 4.

9. *Hence:* That is to say, because he presides over the internal organ.

10. *Madhu:* the month Caitra i.e., the April–May season. The belief is that the clouds, that get filled up with water in this period, rain in the Śiśira season.

11. *Śiśira:* the season comprising the Māgha-Phālguna months i.e., the February-April season.

12. The four kinds of food are *bhakṣya* (to be bitten), *bhojya* (to be eaten), *lehya* (to be licked), and *coṣya* (to be sucked).

13. Cf. Ag.'s concluding remarks under Ch. X, verse 42

14. To understand this Gītā verse in the light of the Śaiva Absolutist theory and Abhinavagupta's interpretation thereon, it is good to bear in mind a few important points on which the said school has built up its epistemology. The writers of the school maintain that the phenomena of knowledge are nothing but the power of self-manifestation of Consciousness (संवित् or चिच्छक्तिः) affected by the variety of manifestations brought about by the subject itself which is of the nature of *prakāśa* and *vimarśa*. In its former aspect It is the background or substratum of the physical images of the objects. In its *vimarśa* aspect, It is capable of knowing Itself in different states and forms.

The said संवित् has three powers or aspects viz, (1) the *jñāna-śakti* or the power of knowing; (2) the *smṛti-śakti* or the power of remembering; and (3) the *apohana-śakti* or the power of differentiating. Without these three aspects, the entire phenomenal life cannot be explained logically. Further, though these powers are in the embodied Soul, they, in the final analysis, exist together in the Supreme Lord. All these ideas have been made clear elsewhere. Cf.

... ...नश्येज्जनिस्थितिः ।

न चेदन्तःकृतानन्तविश्वरूपो महेश्वरः ।

स्यादेकश्चिद्वपुर्ज्ञानस्मृत्यपोहनशक्तिमान् ॥

— *IPK*, I, iii, 6-7.

Cf. also तच्च भगवत एव शक्तित्रयम्......स एव हि तेन तेन वपुषा जानाति, स्मरति, विकल्पयति च । यथोक्तमाचार्येण —

यद्यप्यर्थस्थितिः प्राणपुर्यष्टकनियम्त्रिते ।
जीवे निरुद्धा, तत्रापि परमात्मनि सा स्थिता ॥

— Ag. in the same context.

The second item that is to be taken into account is the Ābhāsavāda of the school, with which the above theories of epistemology are closely connected. The Śaiva Absolutists show that there are two types of relations existing between the subject and the object, the one is in between the knower and the known and the other is in between the cause and the effect. Of these two, the latter, in fact, depends on the former. Cf.

> तच्च द्विविधमेव परमार्थतः, ज्ञानज्ञापकता, कार्यकारणता च। तत्र पूर्वस्यां ...सर्वम् उक्तचरं वक्ष्यमाणं चायत्तम्।
>
> — Ag. in Introduction to *IPK*, II, iii.

We have already seen that knowledge is nothing but the I-conciousness i.e., विमर्शः, which is being affected by the variety of manifestations that are brought about by the subject. Further, the objects have no existence independent of the subject. Again, the Śaiva absolutists maintain that the awareness 'This is blue' and 'This blue I know' is nothing but the Self-awareness only. Cf. also Ag. under *IPK*, I, v, 14; etc.

The Ābhāsavādin argues: That the Consciousness shines has been accepted on all hands. If It illumines only Itself, It cannot illumine the object. On the other hand, if the light of object belongs to the object alone, then the object cannot be perceived. Therefore, he who accepts the Consciousness as an illuminator of the objects should necessarily accept that the objects too are included within the Consciousness. If the illumination or light is different in different objects then no proper coordination (अनुसंधान) through remembrance of all objects — which is usually found — would be possible. Cf.

> ....अतः अर्थप्रकाशरूपां संविदमिच्छता बलादेवार्थोऽपि तद्रूपान्तर्गत (स्वतन्त्रसंविद्रूपान्तर्गत) एवाङ्गीकर्तव्यः। स चार्थप्रकाशो यदि अन्यश्च अन्यश्च, तत् न स्मरणम् उपपन्नम् (अनुसंधातुरसंभवात्) इत्यतः एक एवासौ; एकत्वाच्च सर्वो वेद्यराशिः तेन क्रोडीकृतः — Ag. under *IPK*, I, iii, 7.

15. *The faculty of knowing* etc. Cf.

> ......स्वरूपान्तर्ब्रूडितम् अर्थराशिम् अपरमपि भिन्नाकारं (वेद्यतया स्थितम्) आत्मनि परिगृह्य कंचिदेवार्थं (भिन्नाकारं) स्वरूपात् (अन्तःकृतसर्ववेद्यराशेर्निजस्वरूपात्) उन्मग्नं (पृथग्भूतम्) आभासयति इत्यापतितम्। सैषा ज्ञानशक्तिः
> — ibid.

15A. *The faculty of differentiating* etc. : Cf.

> यच्च तत् नवं भासयति, स्मरति वा, तत् वस्तुतः संविदा विश्वमय्या तादात्म्यवृत्ति इति, विश्वमयं पूर्णमेवेति......ऊरीकार्यम् — यच्च किल तत् अवभास्यते तत् संविदो विच्छिद्यते, संविच्च ततः, संविच्च संविदन्तरात्, संवेद्यं च संवेद्यान्तरात् इति। न च विच्छेदनं वस्तुतः संभवति इति विच्छेदनस्यावभासनमात्रमुच्यते.......तदवभासनसामर्थ्यम् अपोहनशक्तिः — ibid.

16. *The faculty of remembrance... ..withdrawn :* Cf.

> क्वचित् आभासे गृहीतपूर्वे यत् संवेदनं बहिर्मुखमभूत् तस्य यत् अन्तर्मुखं चित्स्वरूपत्वं, तत् कालान्तरेऽपि अवस्थास्नु स्वात्मगतं तद्विषयविशेषे बहिर्मुखत्वं परामृशति इत्येषा स्मृतिशक्तिः — ibid.

17. *These three etc.* Cf. अनेन शक्तित्रयेण विश्वे व्यवहाराः [संहृताः]। — ibid.

18. *Sovereignty of will etc.* Cf. also

> चितिः प्रत्यवमर्शात्मा... ... ...
> स्वातन्त्र्यमेतन्मुख्यं तदैश्वर्यं परमात्मनः ॥ —*IPK*, I, v, 13.

and

> स्वातन्त्र्यमथ कर्तृत्वं मुख्यमीश्वरतापि च

quoted from the *Ajaḍapramātṛsiddhi* in the *PH*, under *Sūtra* 20.

From the above it may be observed that Ag. here, under the present Gītā verse, tries to bring in what he has said under *IPK*, I, iii, 6-7, quoted above in note 14.

19. *Freedom in creating......connections* etc. For, all these are mentioned in the Vedas proper. Cf.

> शब्दे इति चेन्नातः प्रभवात् etc. (*BS*, I, iii, 28);
>
> पूर्वं तु बादरायणो हेतुव्यपदेशात् (*BS*, III, ii, 41)

and Śaṅkara's discussion thereunder.

20. *Peak-like One*. Cf. पर्वतशिखरवत् निष्कम्पतया स्थितः कूटस्थः – Rk.

21. *Śivaśaktyavinābhāvastotra* : According to K.C. Pandey, (op. cit. p. 41) this Hymn is not available now and the present instance is the only reference to this work.

21A. *Or* O Mother! There is not a single thing [in me] that is not [constituting] Your praise!

22. कृतकृत्यता, lit. 'the state of being one who has accomplished what is to be accomplished'.

23. Here the following lengthy discussion of Ag. is perhaps aimed at Śaṅkara and also perhaps. Rk. according to whom *śāstra* of the present Gītā verse denotes the subject matter of the present 15th chapter only.

24. See Ag.'s own introduction to his Gītā commentary.

Chapter Sixteen

It has been stated [at the end of the last chapter] that 'by understanding this' etc. The thing called 'understanding' comes to be [in the following] manner: After the knowledge, born from hearing [the scriptures etc.], there arises a thought-process consisting of the logical analysis, deliberation and deep meditation that take the form 'This (what is taught in the scriptures etc.) is like this'. The above thought-process[1] is of the nature of investigation, critical examination and judgement. From this thought-process one gains a good knowledge of a well practised form i.e., a contemplation of that object, free from the humiliation (influence) of different category. When this is gained, understanding is achieved Hence, it will be declared:

> 'By critically examining in this way fully, act as
> you please'. (Ch. XVIII, 63).

Here, only the preceptor and the scripture are mainly capable of creating the scriptural knowledge. But in producing reasoning, deliberation and meditation the main cause is the capacity to examine critically a thing and it is a special attribute of the pupil and it is an important one. Therefore, with an idea that this is in Arjuna and with an intention to add a preparatory note to the purposeful statement 'By critically examining this, [act as you please]'; the Bhagavat, the Preceptor, says 'Fearlessness etc.'

The Ignorance, born of the Tamas (Strand) occupies the devilish side. This is repelled (*or* removed) by the well augmented wisdom that takes hold of the divine part. This is the nature of things [under question] 'You (Arjuna) have taken refuge in the divine part viz., wisdom, born of the Sattva (Strand). Therefore shirking off the internal Ignorance in the nature of delusion, you should undertake the action, that has the sanction of the scriptures and that is of the nature of eradicating the external foe having the form of ignorance.' Thus commences the [present] chapter. Hence —

The Bhagavat said:

Fearlessness, complete purity of the Sattva, steadfastness in knowledge–Yoga, charity, and self-restraint and [Vedic] sacrifice, recitation of scriptures,[1A] austerity, uprightness; (1)

Harmlessness, truth, absence of anger, renunciation, absence of attachment, absence of calumny, compassion to living beings, and absence of greed, gentleness, modesty, absence of thoughtlessness; (2)

Vital power, forgiveness, fortitude, contentment, absence of treachery and absence of excessive pride — these are in the person who is born for divine wealth,[2] O descendant of Bharata! (3)

Ostentation, arrogance, pride, anger, and also harshness, and ignorance, are in the person born for the demoniac wealth, O son of Pṛthā! (4)

The divine wealth is meant for total emancipation and the demoniac one is meant for complete bondage. Grieve not, O son of Pāṇḍu. For the divine wealth you are born. (5)

Abhayam etc., upto *Pāṇḍava*. These are the identification marks of a person of divine parts. [Hence] they are clearly identified. *Self-restraint:* subduing the sense organs. *Thoughtlessness:* the perfarmance of action without examining the antecedent and the sequel; its absence is the *absence of thoughtlessness*. *Vital power:* the act of casting away [all] limitations by taking hold energy in the Self. [All] this is the divine wealth and this is for your total emancipation, as it destroys craving. Therefore, don't get sorrow like 'Having killed brothers etc., how can I (Arjuna) enjoy pleasure ?' [The idea of] the rest [of passage] is clear. (1–5)

There are two types of creations of beings in this world [viz.] the divine and also the demoniac. The divine one has been properly described in detail; hear [now] the demoniac one from Me, O son of Pṛthā ! (6)

Dvau etc. This divine wealth has been described [by the passage] 'Fearlessness' etc. (6)

Now the demoniac [wealth], He describes :

The demoniac men do not know the origin and the withdrawal; neither purity, nor good conduct, nor truth does exist in them. (7)

Pravṛttim etc. *Origin* : i.e. wherefrom this [universe] is born. *Withdrawal :* i.e. into what this gets dissolved. (7)

They say that this world is without truth; has no basis; and has no Lord; this is born not on the basis of the mutual cause-and-effect-relation [of the things][3]; it has nothing [beyond] and has no cause. (8)

Asatyam etc. [*It*] *has nothing beyond :* Here there is no other thing beyond what is seen. (8)

Clinging to this view, the inauspcious men of the ruined Souls, of the poor intellect, and of the cruel deeds, strive[3A] for the destruction of the world. (9)

Holding to their insatiable desire; being possessed by hypocricy, avarice, and pride; and holding evil intention, these cruel men wander with impure resolve. (10)

Adhering to their anxiety that is ultimited and may end only at the time of dissolution; viewing the gratification of their desires alone as their highest goal; ascertaining that this much alone exists; (11)

Being bound by hundreds of ropes of longing; and being devoted to their desire and anger, they seek, by unjust means, hoards with wealth, for the purpose of the gratification of their desires. (12)

Etām etc upto *arthasañcayam :* Their anxiety ends only at the time of dissolution i.e. never ceases, because the rise and dissolution never end.[3B] *This much alone :* For them the highest goal to be achieved is but the gratification of desires, And when this (aim) is just ruined, there arises anger. Hence the Lord says 'Devoted to their craving and anger'. (9–12)

'This has been gained by me to-day; this object of my desire I shall attain in future; this is mine [now]; and this wealth also shall be mine [soon]'; (13)

'That enemy has been slain by me; and I shall slay others also; I am the lord; I am a man of enjoyment; I am successful, mighty and happy'; (14)

'I am rich; I am of noble birth; who else is equal to me? I shall perform sacrifices; I shall give gifts; and I shall rejoice'—deluded by these wrong ideas; (15)

Endowed with many thoughts; confused highly; enslaved simply by their delusion; and addicted to the gratification of desires; they fall into the hell and into what is foul. (16)

Idam adya etc. upto *aśucau.* *Endowed with many thoughts* etc. For, they do not have any conviction. *Into the hell and what is foul :* in the [hell] Avīci and the like[3C] and in the regular succession of birth and death. (13–16)

Self-conceited, stubborn, filled with pride and arrogance of wealth, they pretend to perform sacrifices with hypocricy, not following injunction[4] [of the Vedas]. (17)

Clinging fast to egotism, force, pride, craving, and anger, these envious men hate Me in the bodies of their own and of others. (18)

These hateful, cruel, basest men, I hurl incessantly into the inauspicious demoniac wombs alone in the cycle of birth-and-death. (19)

Having come to the demoniac womb, birth after birth, and not attaining Me at all, these deluded persons, therefore, pass to the lowest state, O son of Kuntī ! (20)

Ātmasaṁbhāvitāḥ etc. upto *gatim. They pretend to perform sacrifices* : The meaning is that their sacrifice is fruitless.[5] Indeed all is ruined because of their anger. Or, *nāmayajña* [may mean] 'the sacrifices which are in name only'. Or, it [may denote] those sacrifices that are performed for one's name sake i.e , for one's reputation, because of which one gets the appellation as 'He is a performer of [such and such] sacrifices'.[6] These sacrifices, performed out of hypocricy alone, do not, however, fetch any fruit. Because these persons are rugged with anger etc., they hate people and by that they hate Me only [in fact]. For, I, the Vāsudeva (the Universal Soul), dwell everywhere. Entertaining hatred towards their own Soul, they perform action, that is hostile to themselves, and responsible for their own fall into the hells These persons I hurl into nothing but the demoniac wombs. (17–20)

To the hell, three-fold is the gate that ruins the Self : [They are] desire, anger as well as greed. Hence one should avoid these three. (21)

O son of Kuntī ! A man, who has deserted these three gates of darkness, does what is good for his Self and thereby reaches the highest goal. (22)

Trividham etc. *Etaiḥ* etc. Because the triad of desire etc., constitute the gate to the hell, therefore one should avoid that. (21-22)

What has been stated should not be neglected on the assumption that it is [based on] the human word. On the other hand, there is the authority of the eternal scripture on this subject. This is said [here] —

He, who neglects the injunction of the scriptures, and acts according to his own will[7] – he attains neither the success, nor happiness nor the highest goal (emancipation). (23)

Therefore, by considering the scripture as your authority in determining as to what is to be done and what is not to be done, you should perform action, laid down by the regulations of the scriptures. (24)

Thus ends the SIXTEENTH CHAPTER
in the Holy *Bhagavadgītā*.

Yaḥ śāstravidhim etc. *Tasmāt* etc. On the other hand, a fall into the hell is [inevitable] for a person who rejects the scriptural injunctions and makes, using his own intellect, an analysis as to what is to be done and what is not to be done. Therefore, don't make a decision with your intellect about what is to be done and what is not to be done. — This is what is intended to be conveyed here. (23-24)

MAY THERE BE HAPPINESS !

Here is the Catch-verse —

In the matters that are beyond comprehension[8] one should judge as to what is to be done, not by means of one's own intellect, but only by means of the injunctions declared in the scriptures. For, the scripture is a great augmentor of comprehension.

Thus ends the SIXTEENTH CHAPTER in the Holy *Gītārthasaṅgraha* written by the revered *Rājānaka* Abhinavagupta, the best among the great teachers of the Māheśvaras.

Notes

1. This process has been prescribed in श्रोतव्यो मन्तव्यो निदिध्यासितव्यः of the Upaniṣad. (*BU*, II, iv, 5, IV, v, 6).

1A. *Recitation of scriptures.* Cf. also above IV, 28–30 and the commentary thereunder.

2. *Born for divine wealth.* Cf. दैवीं संपदम् …… आभिमुख्येन तां स्वीकर्तुं जातस्य — Rk.

3. Cf. अपस्परसंभूतम् – भावानामन्योन्यकार्यकारणभावो यः प्रत्यक्षदृष्टः शास्त्रेण च व्यवस्थापितः, तं ते नास्तिकाः स्वभावमात्रवादिनो नेच्छन्ति – Rk.

3A. *Strive :* Cf. प्रभवन्ति, प्रवर्तन्ते — Rk.

3B. *Because its rise and dissolution never end.* Here Ag. has perhaps in his mind the commentators like Śaṅkara, Rāmakaṇṭha etc. who take the word प्रलयान्ताम् in the sense 'that which ends at the time of death'. Ag. probably finds a contradiction in their interpretation that amounts to say 'anxiety that is unlimited and yet limited by death'.

3C. *Hell, Avīci and the like :* Ag. lists three hells as :

अवीचिकुंभीपाकाख्यरौरवाः – *TA*, VIII, 26.

4. *Not following injunctions :* Cf. above IX, 24 and commentary thereunder.

5. *Their sacrifice is fruitless :* Cf. नामशब्दः अलीकपर्यायः, तेन अलीकमेव निष्फलमेव यजन्ते …… इत्यर्थः — Rk.

6. *Performer of such and such sacrifice :* **Cf.** सोमयाजी इत्यादिनाममात्रसंपादकैर्वा यज्ञैः — Madhusūdana Sarasvatī.

7. *According to his own will :* Cf. कामकारतः, स्वाच्छन्द्यात् — Rk.

8. *In the matters that are beyond comprehension etc.* Cf.

अचिन्त्याः खलु ये भावा न तांस्तर्केण योजयेत् ।
प्रकृतिभ्यः परं यच्च तदचिन्त्यस्य लक्षणम् ॥ इति

तस्मात् शब्दमूल एवातीन्द्रियार्थयाथात्म्यावगमः — Śaṅkara, *BS*, II, i, 27.

Chapter Seventeen

Arjuna said :

Those who remain with faith, but neglecting the scriptural injunction, — what is their state ? Is it Sattva, Rajas or Tamas ? O Kṛṣṇa ! (1)

Ye śāstra – etc. The question is this : What is the goal [to be reached] by those persons who faithfully perform their worldly actions[1] by not adhering to the scriptural injunction ? (1)

Now in this regard the answer, basing on the faith, is given by the Bhagavat —

The Bhagavat said :

The faith of the embodied persons is born of their nature and is of three kinds [viz.,] that which is made of the Sattva ; that which is made of the Rajas ; and that which is made of the Tamas. Listen about them. (2)

Trividhā etc. Here the idea is this :- What is termed scripture is indeed the one which is not created by the intellect soiled by any partisan spirit ;[1A] further it is of the form of the firmness of the recollection; and it is firmly recollected because of the sovereign freedom of the awareness; likewise it is also of the nature of fruit etc., i.e. the nature of the Supreme Brahman, the ultimate purport of speech, a flow of the pure Self-Consciousness; because of its free course, it starts from the internal nature of awareness and goes as for as the external flow, beginning from the subtlest hymn *(Om)*, down to the series of popular saying well-known in the worldly activities. "What [the sage] says —

> 'Also the [injunctions based on] remembrance and the virtuous conduct of the knowers of that [constitute authority]'. (*Gautamadharmasūtra*, I, 2).

That scripture, by its own nature, distinguishes what is to be done and what is not to be done, in order to teach what is beneficial and what is not beneficial.

[Further], he whose heart is very tender by nature, because of the excess of the Sattva (i.e., goodness) — in whatever way he behaves, that has certainly a scriptural authority.[2] But other person who is made dirty by the Rajas or the Tamas (i.e., desire and ignorance) does not act rightly, even while performing what is enjoined in the scriptures. For, he does not follow the purport (the spirit) of the scripture in its entirity. The scripture (*or* what is enjoined in the scripture) bears fruits only in the case of men of the Sattva (goodness) This has been declared by the scripture itself as :

> 'He [alone] enjoys the fruit of the scripture[3] (*or* holy bathing place) whose arms and feet and also mind, learning, austerity and conduct are controlled properly'.
>
> (*MB*, *Āraṇyaka*, Ch. 80, verse 30).

Any other person does not enjoy [the fruit], because he remains unsubdued [in his mind]. Therefore, what is prescribed in the scripture bears fruit in the case of those who have abandoned desire, anger and delusion. This is the purport of the present chapter; and it is being elaborated [throughout]. But it is not explained [in every place by us (Ag.), because the idea is clear enough. But [the concerned verses] are simply written only to remove doubts regarding the readings[4] [of the passages concerned]. (2)

Corresponding to one's own *sattva* everybody has faith, O descendant of Bharata! The person predominantly consists of the faith. What one has faith in, that he is (becomes) certainly. (3)

Sattva ete. The word *sattva* in 'correponding to one's own *sattva*' is a synonym of *svabhāva* 'primary nature'.[5] This person i.e., Soul, is necessarily connected with a faith that dominates all [his] other activities. [Hence], he is to be deemed just to be mainly consisting of that.[5A] (3)

The men of the Sattva (Strand) perform sacrifice intending for the gods; the men of the Rajas (Strand) do for the spirits and the demons; and the men of the Tamas (Strand) perform sacrifices intending for the imps, the dead, and the ghosts. (4)

Those men, who practise terrible austerities, not as enjoined in the scriptures; who are bound to hypocricy and conceit, and are endowed with (i.e. impelled by) the force of passion for the desired objects; (5)

Who emaciate unintelligently the conglamoration of elements in their physic and emaciate Me too, dwelling within the physic — know them to be of a demoniac resolve. (6)

Yajante etc., upto *āsura-niścayān*. *Unintelligently* : i.e. due to their lack of discrimination. *Emaciating Me too* : Because they do not follow the purport of the scriptures. That is why they undertake practising austerities invented by their own intellect and they are rather men of the Tamas (Strand). (4-6)

Like faith, the food also is of three types, differentiated by the Sattva etc., so are the sacrifice, austerity and charity. That is being detailed as :

Further, the food also, which is dear to all, is of three kinds. So are [their] sacrifice, austerity and charity. Listen to this distinction of them. (7)

The foods that increase life, energy, strength, good health, happiness and satisfaction; and which are delicious, soft, substantial and pleasant to heart (stomach) — they are dear to the men of the Sattva (Strand). (8)

The foods that are liked by men of the Rajas (Strand) are those which are bitter,[6] sour, saltish, very hot, harsh, dry, and burning; and which cause pain, grief and disease. (9)

What is old, bereft of taste, ill-smelling, and stale; what is also left after eating, and is impure — such a food is dear to the men of the Tamas (Strand). (10)

Āhāraḥ etc. upto *tāmasapriyam*. *What is old :* that for which [three] *yāmas*[7] have elapsed [after cooking]. (7–10)

That sacrifice is of the Sattva (Strand), which is offered, as found in the injunction, by men craving for no fruit, by stabilizing their mind with the thought that it is just a thing to be offered. (11)

What is offered aiming at fruit and also only for the sake of display - know that sacrifice to be of the Rajas (Strand) and to be transitary and impermanent. (12)

That sacrifice they declare to be of the Tamas (Strand) which is devoid of scriptural injunction, in which there is no [recitation of] Vedic hymns, where no food and [sacrifical] fee are distributed, and which is totally devoid of faith. (13)

Aphala - etc. upto *paricakṣate*. *Stabilizing mind :* by firmly believing. *Also for the sake of display* etc. *Display :* an intention 'Let the world take me to be of this nature'. *That which is devoid of scriptural injunction :* that which is devoid of rituasl prescribed in the scriptures. The same [feature] is elaborated by the attributives 'That in which no food is distributed' etc. (11-13)

The worship to the gods, to the twice-born, to the elders and to the wise; the purity, the honesty, the state of continence, and the harmlessness — all this is said to be bodily austerity. (14)

The unoffending speech which is true, and which is pleasant and beneficial; and also the practice of regular recitation of the Vedas — all this is said to be an austerity by the speech-sense. (15)

The serenity of mind, the quietness,[8] the taciturnity,[9] the self-control, the purity of thought — all this is called mental austerity. (16)

Deva - etc. upto *mānasam ucyate : Honesty :* uprightness, i.e., the courage regarding what needs no hiding. *Which is true :* This is explained by 'Which is pleasant and beneficial'. *Pleasant :* at the time of [hearing] that speech. *And beneficial :* sometime in future. This type of speech, but not merely speaking what actually happened, is called 'speaking the truth'. *Purity of thought :* 'Thought' denotes intention; its highest purity. (14-16)

This three-fold austerity,[10] undertaken (observed) with best faith, by men who are masters of Yoga and have no desire for its fruits — they call it to be of the Sattva. (17)

The austerity that is practised for gaining respect, honour and reverence and with sheer showing — that is called here [austerity] of the Rajas and it is unstable and impermanent. (18)

What austerity is practised with foolish obstinacy [and] with self-torture only in order to destroy other person — that is declared to be of the Tamas. (19)

Śraddhayā etc. upto *tāmasaṁ udāhṛtaṁ.* There is faith in all the three-fold austerity. The faith of a man of the Sattva is full of austerity itself. The faith of a man of the Rajas is in the Rajas i.e., showing (*or* hyprocricy) etc. But, the faith (*or* desire) of a man well established in the Tamas is merely in ruining others. Thus the sage speaks of all the three-fold austerity practised with faith. (17–19)

A gift which is given with the thought that 'One must give' and is given in a proper place, and at correct time to a worthy person, incapable of obliging in return — that gift is held to be of the Sattva. (20)

But, what is given to get a return of favour or again with a view to a fruit, and which is very much vexed — that gift is held to be of the Rajas. (21)

The gift which is given, at a wrong place, at a wrong time and to unworthy persons; and which is converted into a bad act and is disrespected — that is declared to be of the Tamas. (22)

Dātavyaṁ etc. upto *udāhṛtaṁ. With the thought that 'One must give'* : thinking that the [scriptural] injunction 'One must give' is to be obeyed in order to avoid sin. *Very much vexed* : because of the fault of [giving] very little. A gift is converted into a bad one by offending its recipient, and so on. Thus the activities of the worldly men are explained on the basis of their three-fold intentions born of the Sattva and so on. (20–22)

How do those persons perform actions, whose intellect has gone beyond the region, that is impassable because of the triad of the Strands? Now that manner is described as —

OM TAT SAT : This is held to be the threefold indication of the Brahman. By means of that, the Vedas, and also the sacrifices had been fashioned formerly[11] by Brahmā. (23)

Therefore, the scripture-prescribed[12] acts of sacrifice, gift and austerity of those who are habituated to have Brahman-discourses,[13] commence (*or* take place) invariably, with the utterance of *OM*. (24)

With [the utterance of] *TAT* and without aiming at the fruit, the acts of sacrifice and austerity and the various acts of gifts are performed by those who seek emancipation. (25)

In the sense of 'right one' (*or* 'manifesting as being') and in the sense of 'proper one' (*or* 'manifesting perfectly'), this word *SAT* is employed. Likewise the word *SAT* is used with regard to the praiseworthy act; O son of Pṛthā ! (26)

The steadfastness in performing sacrifice, in austerity and in giving gift is also called *SAT*; and also the act for such purpose is [hence] just called *SAT*.(27)

OM etc. upto *abhidhīyate.* An indication of the Brahman i.e., an act of facing (*or* aiming at) the Brahman, is made by these three words viz., *OM, TAT* and *SAT*. Of them, *OM* indicates that 'This purport of the scripture is [to be ?] accepted as long as one has bodily connection.' [14]

The pronoun *TAT*, which denotes generality and which is incapable of denoting exclusively a particular, mentions, as far as the Brahman is concerned, the absence of intention for fruit. An intention is not possible without reference to something particular. No doubt *[TAT]* may denote all particulars [in general]. But it would lead to intending the fruits and the doership with regard to all [in general].[15] Even then [the Brahman] cannot have connection with any particular fruit.

The Vedic word *SAT* denotes 'praise'. The act, like this sacrifice etc., though performed, turns out to be an act of the Tamas (evil act) if it is performed with the idea, 'It is an evil act'. Further, what is performed with an intention for a particular fruit is not praiseworthy, and it causes nothing but bondage. Therefore, those, who bear in mind, 'This is a thing to be performed' — they are not fettered, even though they perform acts like sacrifice etc. With this idea only, it has been said in the *Ādiparvan* as —

> 'The austerity is not dirt, nor the [Vedic] study, nor the natural ritual enjoined by the Vedas, and nor the act of earning wealth by all efforts. But, if they are struck by mind, they themselves become dirt.'
>
> (*MB*, *Ādi*. i, 210).

[Here in this passage] *dirt* : that which fetters. *Natural:* [That is, ordained], such as —

> 'Without expecting anything, a Brāhmaṇa should learn the Vedas etc., together with their six subsidiaries'[16] etc.

By all effort : by the act that is suitable and is well known in the scriptures and in the worldly practice. *By mind :* by the mind that is yoked to the triad of the Strands, Sattva etc. [Those actions that] have been simply ruined [by that mind], are binding and not otherwise. This is the idea here.

Therefore,[17] the acts like sacrifice etc., and the acts, like acquiring [wealth] etc.,[18]for that purpose, have to be performed as being inevitable as long as the body exists.

Or, perhaps,[19] the word *OM* conveys[20] [with regard to the Brahman] the idea of That in Which the entire universe has been totally calmed down. *TAT* conveys[21] the idea of That of the nature of Sovereign Independence of Will, which is nothing but comprehending the rising waves in the form of the universe. And the word *SAT* denotes[22] the act of manifestation by the Brahman — even though It is complete in Itself — as [the universe] having varied nature, a manifestation that causes differences (*or* duality) expanding under the weight of its Sovereign Independence of Will. Hence it has been said 'In the sense of manifesting as beings and in the sense of manifesting perfectly [*SAT* is employed].' Thus, having in front [as a cause] that aspect (the Soul) of highly tranquil nature; and having in the centre that aspect which is well connected with desire-waves viz., the desire to make gift, the desire to perform sacrifice and the desire to observe penance; this final body radiates (*or* dances) filled with a group of activities, such as offering gift, performing sacrifice and observing austerity, and of what are conducive to them. This triad is indeed simultaneously the inherent nature of the Unhindered One (the Soul). So, what fruit[23] could be there? And to whom? How? Whence? Where? And by what means? (23–27)

The act of a person, with no faith, is an act of the Tamas and bears no fruit in any way and bears fruit which is nothing but the labour undertaken in bringing together the band of means [of those acts]. Hence one should not on any account remain faithless. This is being said now :

Without faith, whatever oblation is offered, whatever gift is made, whatever austerity is practised, and whatever action is undertaken, that is called *ASAT* and it is of no avail after one's death and in this world. (28)

Thus ends the SEVENTEENTH CHAPTER in the Holy *Bhagavadgītā*.

Aśraddhayā etc. *ASAT:* not praiseworthy (*or* inauspicious). Therefore Happiness just easily arises for those who exert in the praiseworthy (*or* auspicious) act. (28)

MAY THERE BE HAPPINESS !

Here is the Catch-verse :

The act of taking possession of the means of action is the same [as that of the ignorant] and the action also is the same, and not different; yet in the case of the men of wisdom it results in [his] emancipation.[24]

Thus ends the SEVENTEENTH CHAPTER in the Holy
Bhagavadgītārthasaṅgraha written by the *rājānaka*
Abhinavagupta, the illustrious best teacher
of the great Māheśvaras.

Notes

1. *Their worldly action* : i.e. both the religious and secular acts.

1A. *The one...partisan spirit* : Thus Ag. would seem to view that the sacred law (which the Mīmāṃsakas etc., take to be *apauruṣeya* 'not origidated from men') are *pakṣapātārūṣita-buddhyajanya*, 'not originated from the intellect influenced by the partisan spirits [that are common in men]'. Thus Ag. seems to lean towards the view of the Naīyāyikas who define the verbal authority as आप्तोपदेशः शब्दः (*NS* I. i, 7) and आप्तः खलु साक्षात्कृतधर्मा यथादृष्टस्यार्थस्य चिख्यापयिषया प्रयुक्त उपदेष्टा (*NB*, thereunder). Ag 's this definition of *śāstra*, just like that of the Naiyāyikas, is inclusive of the Vedas, the scriptures composed by the sages and the noble foreigners. Cf. ऋष्यार्यम्लेच्छानां समानं लक्षणम् (Ibid).

In the succeding sentences तथा etc., Ag. goes on to explain the stages through which the scripture, called Smṛti (what is remembered by human teachers) came to be: How the experience, or the purports of the Śruti recollected by teachers; how it takes the form of the internal word-sounds; and how it flows out in the form of auidable sounds, ranging from the tiniest one to the very lengthy Smṛti.

2. *Whatever way......authority*. In Indian tradition the behaviour of the good persons is also a source of valid knowledge of what is to be done and what is not be done. The *śīla* of the *Gautamadharmasūtra* includes *ācāra* too (See Maskari, under Gautama I, 2). Hence, Ag. now defines *ācāra*; perhaps bearing in mind Manu's स्मृतिशीले च

तद्विदाम् , आचारश्चैव साधूनाम् (II. 2) which is parellel to *Gautamasūtra* quoted above. It is to be noted that according to some commentators of the *Manusmṛti* the word *śīla* in *smṛti-śīle* signifies abandoning desire, anger etc. and this together wilh *smṛti* constitutes an authority in deciding the Dharma.

3. *Scripture: Tīrtha* has been rendered as 'scripture' only to be in tune with the context in which Ag. has quoted the verse with an introductory remark शास्त्रं च सत्त्ववतामेव फलवत् इति शास्त्रमेवाह. However, the context in which the verse occurs in the *Mahābhārata* viz., *tīrthayātra* section of the *Āraṇyakaparvan* is this: Bhīṣma puts question to the sage Pulastya regarding the results of the pilgrimage undertaken by a person. The present verse occurs in the midst of Pulastya's answer to the above question and there according to that context *tīrtha* means 'holy bathing place'. Having this in view, one may better render the first *śāstram* in the above sentence of Ag., as 'what is enjoined in the scripture'.

4. *But.....regarding the reading etc.* This sentence smacks of interpolation by one or the other copyist. Indeed series of verses had been left unexplained by Ag. in chapters 10, 11 etc., on the professed ground that their purport is self-evident; and we do not find any remark there, as the present one.

5. In the previous verse faith has been classified into three viz. *Sāttvikī*, *Rājasī* and *Tāmasī*. Hence in the present verse सत्त्वानुरूपा श्रद्धा cannot mean 'the faith corresponding to the Sattva Strand'. Hence Ag. takes *sattva* in the sense of 'primary nature' of the person. Cf. सत्त्वानुरूपा विशिष्टसंस्कारोपेतान्तःकरणानुरूपा – Śaṅkara.

5A. Cf. अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिन् लोके पुरुषो भवति तथेतः प्रेत्य भवति सः — *Ch. U.* III, xiv, 1-2.

'Now verily a person consists of purpose. According to the purpose a person has in this world, so does he become on departing from here......' *Śraddhā* is usually rendered as 'faith'. However in the present context it seems to include also *ādara* 'care' and *kāṅkṣā* "endeavour *or* striving to obtain" Cf. श्रद्धाऽऽदरे च कांक्षायाम् of the *Medinīkośa*.

6. *Bitter:* Cf. तिक्तरसाः निम्बादयः — Rk.

7. *Yāma* denotes the eighth part of the day i.e., three hours. Hence, Ag.'s *yāmaḥ* denotes three Yāmas at least or nine hours. Ag. of the Kashmir hills would allow about nine hours for a cooked food to

get spoilt, while Śrīdhara of the plains would allow only one *yāma* or three hours : यातः यामः प्रहरः यस्य....तत् यातयामम्.

8. *Quietness:* Cf. सौम्यत्वं, प्रशान्तता — Rk.

9. *Taciturnity* is both the cause and effect of the purity of thought. Hence it is a sort mental austerity.

10. *This three-fold austerity:* I.e. the austerities of the body, the speech and the mind; and the austerities born of the Sattva, the Rajas and the Tamas.

11. *Fashioned formerly:* Cf. – पुरा, नित्यत्वात् सर्वदैव पूर्वकालं विहिताः निर्मिताः — Rk.

12. *Scripture-prescribed:* Cf. विधानं शास्त्रं, तेनोक्ताः — Rk.

13. *Those who......discourses:* Cf. ब्रह्मवादिनां, तत्त्वमसीत्येवं वादनशीलानाम् — Rk. Also see the *Ṭippaṇī* under XVIII verses 26–28 below.

14. *This purport......bodily connection:* Cf.

देहात्मप्रत्ययो यद्वत् प्रमाणत्वेन कल्पितः ।
लौकिकं तद्वदेवेदं प्रमाणन्त्वाऽऽत्मनिश्चयात् ॥

— Śaṅkara, under *BS*, I, i, 4.

The *OM*, though used often as a mystic mono-syllable, has been recognised in the sense of 'respectful assent' (*AK*, III, iv, 12). However, how Ag. could bring into it also the idea 'as long as there is bodily connection'. Yet, one may venture to offer a tentative suggestion as follows: Prabably Ag. believes that in the present context *OM* consists of two more units viz., *ā* and *a* besides *OM*. Of them viz., *ā*, *a* and *OM*, the first unit *ā* (i.e., *āṅ*) is in the sense of 'as far as' (अभिविधिः) as approved by Pāṇini himself (आङ् मर्यादाभिविध्योः, II, i, 13). The second unit *a* may stand for अहम्, which, as we have already seen (note under IV, 29–30) is a *mantra* or a mystic syllable denoting the embodied Soul, just as *a* stands for Anuttara, the highest principle. Because *OM* is uttered at the beginning of reciting the scripture, 'the purport of the scripture' is obtained by the very context. As we have already seen, the simple *OM* denotes acceptance. Thus आ, अ and ओं together may denote the acceptance of the purport of the scripture as far as the bodily connection continues. Further आ and अ can merge into आ following the grammatical rule अकः सवर्णे दीर्घः (*PA*, II, i, 101) and the resultant आ followed by ओम् can merge into ओम् according to the rule

ओमाङोश्च (*PA*, VI, i, 95). This sort of splitting and interpreting words are not unknown to the school of Kashmir Śaivism. Eg. they split भैरव into भा (संविद्रूपप्रकाशः), अ (अनुत्तरः), आ (अनुत्तरविश्रान्तिः आनन्दः), इ (इच्छा), ई (इच्छाया विश्रान्तिः ईशानः), र(रवयति, राति वा) and व (विमृशति, वाति वा); and they combine them ingeneously into भैरवः following suitable grammatical rules and interpret the word as:

> संविद्रूपप्रकाशतया महेश्वरः सर्वंशुभाशुभं राति ददाति वाति, अनुगच्छति च *etc.*

as done by Kṣemarāja under —

> भया सर्वं रवयति सर्वदो व्यापकोऽखिले ।
> इति भैरवशब्दस्य संततोच्चारणाच्छिवः ॥ — *VB*, 130.

15. *Intending......in general:* For, what is general is nothing but the totality of particulars. Cf. निर्विशेषं न सामान्यम्, 'Generality can not exist without reference to particulars.'

16. *Without expecting......six subsidiaries: Cf.*

> आगमः खल्वपि – ब्राह्मणेन निष्कारणो धर्मः षडङ्गो वेदोऽध्येतव्यो ज्ञेय इति — Patañjali, *Mahābhāṣya*, introd.

17. *Therefore* etc., is Ag.'s comment on the Gītā verse 27.

18. The other reading is विहितम् is to be rendered as 'very much benificial' and not as 'ordained'. For it is to be noted that the Mīmāṁsakas, like Śabarasvāmin etc., maintain that the act of acquiring property, either by receiving gifts (by the Brāhmaṇas) or by conquest (by the Kṣatriyas) or by agriculture (by the Vaiśyas), subserves not the purpose of sacrifice (क्रत्वर्थ) etc., but only man's desire for happiness (पुरुषार्थ) — even if that act is undertaken for meeting the expenditure of the religious sacrifice. See the *Śabarabhāṣya* under *PMS*, IV, i, 2 and the *Vārttika* etc., thereon.

19. *Or, perhaps* etc. So far, the passage *OM TAT SAT* etc., has been explained in such a way as to detail the process of the actions of those men who have gone beyond the triad of the Strands. Now, because the Absolute is also beyond all the Strands, the same passage is being explained in another way in order to bring out the process of world creation as generated by the Absolute.

Further, it is done purposely so because *OM*, *TAT* and *SAT* are stated to be the three-fold indicators of the Absolute. Thirdly, according to the Śaiva Absolutists, both the Absolute and the individuals undertake the functions of creation etc., of the universe, though the individuals do that in a limited scale.

20. *OM conveys* etc. The Upaniṣads too declare:

> ओमित्येतदक्षरम्, इदं सर्वं तस्योपव्याख्यानम् (*Māṇḍ. U*, I, 1)
>
> 'This *OM* is what does not stream forth [the universe]; all this (universe) is Its supplementary explanation'.

We have already seen that according to the Kaula School *akṣara* denotes the Anuttara, not streaming forth the universe. See above Ch. III, verse 15; Ag.'s comments and notes thereon.

21. *TAT conveys:* It is well-known for the students of the Upaniṣads that in the *Mahavākya* viz. *Tat tvam asi* (*Ch. U*, VI, viii, 7; etc.) the world *TAT* denotes the Supreme Brahman defined as a background of the manifestation. Cf. तत्पदवाच्यमीश्वरचैतन्यम् (*Vedāntaparibhāṣa*, Adyar, 1971, p. 135) and निखिलजगदुपादानत्वं ब्रह्मणो लक्षणं...जगदाकारेण-परिणममान मायाधिष्ठानं वा (ibid p. 117).

According to the Kaula School the Brahman is a stage, as we have already seen above (III, 15) next to the Akṣara and it assumes at this stage the Freedom-of-Will-or इच्छाशक्ति.

22. *SAT denotes* etc: In next stage the Brahman assumes, as a result of the above Freedom, the उन्मेषशक्ति or the energy to start the world process, according to the principle तदैक्षत बहु स्यां प्रजायेय etc. (*Ch. U*, VI. ii. 3) and the Absolute at this stage has been referred to as *SAT* in the Upaniṣad. Cf. सदेव सौम्येदमग्र आसीत् etc. (ibid., VI, ii, 1).

The Kaula school believes that these three viz. Anuttarā, Icchā and Unmeṣa are the most important Śaktis of the Absolute. Ag. tries to explain in his own way, the present Gītā verse in that light. Cf.

> विभागाभासनायां च मुख्यास्तिस्रोऽत्र शक्तयः ।
> अनुत्तरा परेच्छा च परापरतया स्थिता ।
> उन्मेषशक्तिर्ज्ञानाख्या त्वपरेति निगद्यते ॥
>
> — *TA*, III, 248–49.

23. *What fruit:* Construe किं with फलम् ।

24. *Yet......emancipation:* Cf. this catch verse with the verse सेयं क्रियात्मिका शक्तिः etc, quoted by Ag. under Ch. IX, verses 17–20, above.

Chapter Eighteen

Arjuna said —

O Mighty-armed! I desire to know severally the distinctive nature of renunciation and of relinquishment, O Hṛṣīkeśa! O Slayer of Keśin! (1)

Saṁnyāsasya etc. It has been declared earlier that 'He [alone] is a man of relinquishment and is also a man of wisdom' (II, 50); and 'He [alone] is a man of renunciation and a man of Yoga; but not he who remains without his fires (VI, 1)', and so on. Thus, because a man of relinquishment and a man of renunciation are both found mentioned, now arises this question from a person (Arjuna) who is desirous of understanding their difference. (1)

Now [by giving] the answer —

The Bhagavat said —

The seers understand the act of renouncing the desire-motivated actions as renunciation; the experts declare the relinquishment of the fruits of all actions to be relinquishment. (2)

Kāmyānām etc. *The desire-motivated actions:* the Agniṣṭoma (sacrifice) etc. *All actions* etc.: The relinquishment is the relinquishment of fruits, even while performing all actions that are to be performed daily or occasionally.[1] Whatever remains to be spoken in this chapter had been examined in detail even by the previous commentators like the revered Bhaṭṭa Bhāskara and others. Hence why should we take the trouble of repeating. For, our main concern is to fulfil the promise to show only the hidden purport of this [work]. (2)

Therefore now [the Bhagavat] relates different views in order to determine the best in this regard —

Certain wise men declare that the harmful action is to be relinquished while others say that the actions of performing sacrifices, giving gifts and observing austerities should not be relinquished. (3)

Tyājyam etc. *The harmful:* that which is connected with sin, because it consists of act of injury etc. Such an action must be relinquished and not all action that has auspicious result. In this way certain persons – as if they are attached (as domesticated animals do) to the house of the Sāṅkhyas — think of a distinction in relinquishing. But there are other learned persons who put on the coat of the Mīmāṁsakas and who, basing exclusively the scriptures, classify what action to be performed and what action not to be performed. They opine: The act of killing that constitutes the technical aspect of execution of a sacrifice is [in fact] not an act of injury at all in view of the principles, like

> 'The action intended for sacrifice is indeed known from the scripture only'[1A]—(*ŚB*, IV, i, 2)

and

> 'Therefore the act of injury known from the Vedas' etc.[2] — (*ŚV*, I, i, 2.23)

For, the general rule 'Don't injure' is annulled in this case. But, at the same time the Śyena-sacrifice etc., is an act of killing. Because,

> 'The injunctive suffix does not prescribe what falls within the purview of fruit of an action of the injunction.' (*ŚV*, I, i, 2.222).[3]

Therefore other [Vedic] sacrifices one should not relinquish eventhough they are connected with an act of injury. (3)

O best of Bharata's descendants! Listen to My considered view about relinquishing: Indeed the act of relinquishing is rightly spoken to be three-fold, O best among men! (4)

The actions of [Vedic] sacrifice, gift and austerity should not be relinquished and they must necessarily be performed; for the men of wisdom the [Vedic sacrifice, gift and also austerity are the means of purification. (5)

Even these actions too must be performed by relinquishing attachment and fruits: This is my considered best opinion, O son of Pṛthā! (6)

The renunciation of the enjoined action does not stand to reason; and completely relinquishing it, out of ignorance is proclaimed, on all sides, as an act of the Tamas (Strand). (7)

He who would, out of fear of bodily exertion, relinquish an action, just because it is painful — that person, having [thus] made relinquishment, an act of the Rajas (Strand), would not at all gain the fruit of [that] relinquishment. (8)

'This is a thing to be performed.' – just on that ground whatever usual action is performed relinquishing attachment and also fruit — that act of relinquishment is deemed to be of the Sattva (Strand). (9)

The man of relinquishment, who is well possessed of the Sattva, is wise and has his doubts destroyed — he hates not the unskilled action and clings not to the skilled action. (10)

Indeed, to relinquish actions entirely is not possible for a body-bearing one; but whosoever relinquishes the fruits of actions, he is said to be a man of [true] relinquishment. (11)

Niścayam etc. upto *abhidhīyate*. The conclusion here is this: Due to the manifoldness of the nature of the Strands, that have been defined earlier, the act of relinquishment itself is performed with a certain mental disposition which is a modification of the Sattva, the Rajas and the Tamas (the Strands). Because it reflects (is contaminated by) the nature of the person having the same (the said mental disposition), what is called the real (unalloyed) relinquishment is the performance of the actions by the knowers of the Supreme Brahman by giving up desire to achieve fruits and by avoiding the craving and hatred on account of their equanimity to [the pairs of opposites like] success and failure etc. That is why [the Bhagavat] says: 'By the act of relinquishment born of the Rajas or of the Tamas (Strands), no connection with the fruit [of relinquishment] is attained'. However, for an act of relinquishing, born of the Sattva (Strand), there is the fruit in the form of honouring the purport of the scriptures. The application of the term 'relinquishment' stands to reason, in fact, only in the case of a sage who has relinquished his holding on the multitude of the Strands. (4–11)

The three-fold fruit of action, viz., the undesired, the desired and the mixed, accrues [even] after death to those who are not men of relinquishment, but never to those who are men of renunciation. (12)

Aniṣṭam etc. *To those who are not men of relinquishment:* to those who are full of [desire for] fruit. (12)

Even at the stage of mundane life, where all the five factors do exist for actions, those persons, blind with their ignorance, obstinately burden their own Self with the entire load of agency. Hence they fetter their own Self with their own thinking. But, in fact, there is no bondage for Him (the Self). This is now being taught as:

O mighty-armed one! Learn from Me these following five causes that have been declared in the conclusion of deliberations[4] [on proper knowledge], for the accomplishment of all actions. (13)

The basis, as well as the agent, and diverse instruments, and distinct activity of various kinds and Destiny, which is certainly the fifth [factor]. (14)

O Arjuna! Whatever action is undertaken with the body, speech or the mind, whether it is lawful or otherwise, its factors are these five. (15)

But this being the case, whosoever views himself as the sole agent (cause of actions) due to his imperfect intellect — he, the defective-minded one, does not view [things rightly]. (16)

He, whose mental disposition is not dominated by the sense 'I', and whose intellect is not stained — he, even if he slays these worlds, does not [really] slay any and he is not fettered. (17)

Pañca etc. upto *na nibadhyate*. *Conclusion:* the established end, because here a decision is arrived at. *Basis:* the material object. *Destiny:* the good and bad result [of actions] previously accumulated. These five viz., the basis etc., constitute the entire assembly of factors and hence they are the causes for each action.

But other [commentators give an etymology of] *adhiṣṭhāna* 'basis' to mean 'that by which all actions are governed'; and on that ground they believe that it denotes that action which exists in the intellect; which comes to be due to the Rajas, and is being prone to transform itself into the pentad of (the mental dispositions viz.) the content, the faith, the happiness, the desire to know and the aversion to know; which is referable by the term *karma-yoga* (that which yokes man into activity); and which is described at times by the term *prayatna* 'effort'.

Agent: the ascertainer characterised by the intellect. *Instrument:* [the personal instruments viz.] the mind, the eye etc., and also the external ones like sword etc. *Activity:* the activity of upper life-breath, nether life-breath etc. The effects of the righteous and unrighteous acts are indicated by the term *Destiny.* All the dispositions located in the intellect are indicated by these two. Still other commentators, however, take *Basis* to be the Absolute Lord.

Due to his imperfect intellect: because of his having indecisive knowledge. But he, who performs actions with the stability due to disappearance of the I-sense (limited) and [a stability] refined by hundreds of reasoning, as detailed earlier — he does not get the fetters, because he is a man of perfect intellect. This is what is intended [in the passage under study]. (13–17)

The instrument of knowledge, the object-of-knowledge, and the knowing subject — the prompting-in-action[5], consisting of these three–fold elements[6] is [itself] the proper grasping of action with three-fold elements viz., the instrument, the object and the agent. (18)

Jñānam etc. *Prompting–in–action:* the will to exert. At that time those things which — because they exist in one's thought alone — are referable by the terms[7] *knowledge*, *object–of–knowledge* and *knowing–subject*; at the time of that will (to exert) taking the form "I shall enjoy it; for it is caused by me" as well as at the time of executing the act, the very same things — because they are fully absorbed [in desire for fruits] — get the names *instrument*, *object* and *agent*. Therefore, because there is no such absorption [in desire for fruits] in the case of the men of Yoga, there is no room in their action for the expressions *instrument* etc.; rather they exist only as knowledge etc. This is the purport here.[8] (18)

Now [the Lord] speaks to explain, in brief, the classification of all these six items, basing on the classification of the Strands :-

The instrument of knowledge, the object and the agent are just three kinds because of the differences in the Strands — thus it is declared in enumerating the Strands. These also you must listen to [from Me] as they are. (19)

Jñānam etc. *In enumerating the Strands :* In the considered conclusion of the Sāṅkhya where the Strands are decided numerically, these instruments of knowledge etc., are declared to be of three types. That you must listen to. This is what is conveyed by the association of words (*or* ideas) here. By *instrument-of-knowledge (jñānam)* the two-fold instruments viz. that of knowledge and of activity, are spoken of. Similarly *object (karman)* speaks of both the object of knowledge and the object of activity and *agent (kartṛ)* refers to both the knower and the performer. (19)

Now the three verses *Sarvabhūteṣu* etc. (20-22) speak of the three-foldness of the instrument of knowledge. That is why the Instrumental *Yena* is employed.[9] The nature of all the instruments of knowledge and of action is described by this much of portion. The three-foldness of object of both the types viz. the object of knowledge and the object of action is described by the tripple verses *Niyatam* etc. (23–25). The three-fold nature of the agent of both the categories viz. the knower and the doer is briefly explained by the three verses *Muktasaṅgaḥ* etc. (26–28). The three types of the intellect is examined by three verses, *Pravṛttim* etc. (30-32), in order to explain the different nature of the two-fold instruments (i.e. of knowledge and of action). By this means the three-fold nature of other instruments is also indicated. The instrument requires technical know-how, and this technical know-how, of course, consists of the pentad that includes content and so on.[10] However, because faith [included in this pentad] has already been dealt with (XVII, 2ff.), and because the desire to know and the aversion to know [both belonging to the pentad] are obtained by inference through the firmness and happiness [of the pentad], the three-fold division of the last two is explained by the verses *Dhṛtyā yayā* etc. (33–35) and *Sukhaṁ tu idānīm* etc. (36-39). All this [the Lord] declares [one by one] :-

That instrument-of-knowledge, by means of which one perceives in all beings the singular immutable Existence, the Unclassified in the classified ones — that you must know to be born of the Sattva (Strand). (20)

That instrument-of-knowledge, by means of which one considers the varied natures of different sorts in all beings as [really] different — that is regarded to be of the Rajas (Strand). (21)

That [instrument-of-knowledge], because of which, one, not realising the whole, gets indulged, without reason, in a particular activity, and which is unconcerned with the real nature of things and is insignificant[11] — that is declared to be of the Tamas (Strand). (22)

Sarvabhūteṣu etc. upto *samudāhṛtam*. *In the classified ones* : i.e., [classified] as gods, human beings, etc.[12] *Considers as [really] different :* i.e., with the thought 'Here on this depends my pleasure; here in that lies my displeasure'. *Without reason :* To take recourse to wrath,. desire etc., slavishly under the influence of one's own addiction and also without examining the cause, is named as a thing born of the Tamas (Strand). (20-22)

The object that has been acquired with determination, without attachment and without desire or hatred, by one who does not crave to reap the fruit [of his action] — that is declared to be of the Sattva (Strand). (23)

The objcet which is abundant in afflictions; and which is further required by one who craves to attain the desired thing with the feeling of 'I' —— that is considered to be of the Rajas (Strand). (24)

The object which is gained, due to ignorance, without considering the result, the loss, the injury to others and the strength [of one's own] —— that is declared to be of the Tamas (Strand). (25)

Niyatam etc.: upto *Tāmasam ucyate. With determination:*[13] i.e., it is a thing to be acquired. *Abundant in afflictions* : spread through[14] by nescience etc.[15] *Due to ignorance* : i.e. due to that which is born of addiction. (23–25)

The agent who is free from attachment; who does not make any speech of egoism; who is full of contentment and enthusiasm; and who does not change [mentally] in success or in failure—— that agent is said to be of the Sattva (Strand) nature. (26)

The agent, who is a man of passion; who craves for the fruit of his action, and is avaricious; who is injurious by nature, is impure and is overpowered by joy and grief——that agent is proclaimed to be of the Rajas (Strand). (27)

The agent, who does not exert, is vulgar, obstinate and deceitful; who is a man of wickedness and is lazy, sorrowful, and procrastinating—that agent is said to be of the Tamas (Strand). (28)

Muktasaṅgaḥ etc. upto *Tāmasa ucyate. He who does not make speech of egoism* : He who does not claim 'I am the agent' i.e., he who is different from the one who claims so by natural inclination, or claims as such with an intention that 'I should do so', or claims so in an efficient manner.[16] This *ṇini* (suffix employed in *anahaṁvādī*) does not prohibit for a Yogin, the speech 'I do' under the influence of the cover of the mundane life.

Who is overpowered by joy and grief: i.e., at the time of success and failure [respectively]. *Wickedness*: cruelty. (26–28)

You must listen [from Me] to the three-fold division of the intellect and also of content both being expounded completely and individually, [by Me] basing on the Strands, O Dhanañjaya ! (29)

Buddheḥ etc. *Intellect :* the faculty of resolving. *Content* : satisfaction. After having performed either good or wicked action, every one, at the end, feels 'what is to be necessarily performed has been performed; so why further more? ' Or else what could be the cause for [one's] retiring from that action? Therefore in every one there is content. This is the meaning intended here. The word–meaning, that is not clearly known—that alone is certainly explained [hereinafter]. (29)

The intellect which knows the activity and the cessation from the activity, the proper and improper actions, the fear and non–fear, and the bondage and emancipation——that intellect is considered to be of the Sattva (Strand). (30)

The intellect, by means of which one decides incorrectly the righteous and the unrighteous ones and what is a proper action and also an improper one——that intellect is of the Rajas (Strand), O son of Pṛthā ! (31)

The intellect which, containing darkness (ignorance), conceives the unrighteous one as righteous and all things topsy–turvy––that intellect is deemed to be of the Tamas (Strand). (32)

Pravṛttim etc. upto *Tāmasī matā*. *Incorrectly* : not properly. (30–32)

The unfailing content because of which one restrains, with Yoga, the activities of mind, the living breath and the senses — that content is considered to be of the Sattva (Strand). (33)

O Arjuna! The content by which one restrains one's bounden duty, pleasure and wealth, and consequently desiring the fruits [of action]——that content is of the Rajas (Strand), O son of Pṛthā! (34)

The content, whereby a foolish man does not give up his sleep, fear, grief, despondency and also arrogance——that content is deemed to be of the Tamas (Strand). (35)

Dhṛtyā etc. upto *Tāmasī matā*. *One restrains the activities of his mind, living breath and senses, with Yoga*: i.e., thinking 'What is the use for me by enjoying etc.? Let me be delighted in the Self by all means.' *Consequently*: not with much indulgence. That content whereby one fixes pleasure as his goal only in sleep, fight etc.——that content is of the Tamas (Strand). (33–35)

O best among the Bharatas! Now from Me you must also listen to the three-fold happiness where one gets delighted by practice,[17] and attains the end of suffering. (36)

[The happiness] which is like poison at its time but is like nectar at the time of its result—that happiness, born of serenity of the Soul and intellect, you must know to be of the Sattva (Strand). (37)

[The happiness] which is like nectar at its time due to the contact between the senses and sense-objects; but which is like poison at the time of its result–that is considered to be of the Rajas (Strand). (38)

The happiness which, [both] at the beginning and subsequently, is of the nature of deluding the Self; and which results from sleep, indolence and heedlessness – that is stated to be of the Tamas (Strand). (39)

Sukham etc. upto *udāhṛtam*. *At its time* : at the time of its practice (use). *Like poison* (1st) : Because it is extremely difficult to give up the attachment for sense-objects cultivated during hundreds of [previous] life-periods. That has been said in the revealed literature as :

> '[The path of spirituality] is the edge of a razor, painful and difficult to cross over etc.'[18]

The serenity of intellect (*or* mind) results from serenity in the Self, as there exists nothing else to be aspired for. The [Rājasic] happiness springs from the mutual contact between the sense-objects and senses, just as in the case of the eye due to its contact with colour. That happiness which is due to sleep, indolence and heedlessness, explained earlier, is of the Tamas (Strand). (36–39)

Whether on the earth, or again among the gods in the heaven, there exists not a single being, which is free from these three Strands, born of the Material-Nature. (40)

Na tad asti etc. In this manner, the agent, the object and the instrument, the intellect and content, and happiness are classified under different heads of the Sattva etc. Because they have a mutual relationship of subordinate-and-principal or of the oppressed-and-opressor or of the togetherness; because they have modifications occurring either together or in a specific sequence; and because they, on that account, have varieties beyond all counting; they are capable of bringing forth fruits (results) of umpteen variety. This (statement) logically demonstrates in detail the uncomprehensibility of actions (their results) which has been indicated earlier (above IV, 17ff.). All these beings, starting from the gods down to the immovables, do not transcend the relation with the triad of the Strands. Indeed it has been said —

> 'Commencing from Brahmā (personal god) down to the [insignificant] worm, no one is really happy; all, without exception, having desire to live, undertake different acts of agitation (*or* commit different frauds to appear to be happy).'

Indeed the real happiness is [only] to him whose mind has gone beyond the Strands and not to anyone else. This is what is intended here. (40)

So far, the three-fold nature of each of the six items[19] and also of the content etc., has been explained. 'Among them, he who is occupied with the group of the Sattva (Strand) and who has attained the divine wealth is fit for the subject under study; and you are of that sort' — telling in this manner, Arjuna has been encouraged.[20]

Now the following is declared: If you engage yourself in the action with this resolve for correct knowledge, then because of your undertaking of your own righteous action and because of your sanctity through wisdom, there is no bondage of action for you. On the other hand, if you don't follow this, [even] then there must necessarily be some activity in you; because your birth itself stands to that effect. Since, being controlled by its own intrinsic nature, everything, though it may have, for a short while, its nature concealed due to some fault, regains its own nature that becomes perceivable when the concealing agent disappears. For example, the nature of the castes is of this nature. Thus when an effort necessarily takes place, there would be [for its agent] its fruit. This [the Bhagavt] says —

The duties[21] of the Brāhmaṇas, the Kṣatriyas, the Vaiśyas, and of the Śūdras are properly classified according to the Strands which are the sources of their nature,[22] O scorcher of foes! (41)

Quietude, self-control, as well as purity, forbearance, and also straightforwardness, knowledge, wisdom, and faith in another world are the duties of the Brāhmaṇas, born of their nature. (42)

Heroic deed, fiery energy, firmness, dexterity, and also non-fleeing from battle, giving gifts, overlordship, are the duties of the Kṣatriyas, born of their nature. (43)

Ploughing, cattle-tending and trading are the actions of the Vaiśyas, born of their nature. The action, in the form of service, is of the Sūdras, born of their nature. (44)

A man, devoted to his own respective action, attains success.[23] Devoted to one's own action, how one attains success that you must hear from Me. (45)

That, whence the activities of the beings arise; by which this universe is pervaded — worshipping That by one's own prescribed action, a man attains success. (46)

Better is one's own prescribed duties, [born of one's nature, even though] it is devoid of quality, than another's duty well executed; the doer of duty, dependent on[24] (*or* prescribed according to) one's own nature, does not incur sin. (47)

O son of Kuntī ! One should not give up the nature-born duty, even if it is (appears to be) defective. For, all beginnings[25] are enveloped by harm just as the fire by smoke. (48)

He, whose mind entertains no attachment to anything, who is self-conquered and is free from craving—he attains by means of renunciation the supreme success of actionlessness. (49)

Having attained the success, how he attains the Brahman, an attainment which is confirmed to be the final beatitude of true knowledge – that you must learn from Me briefly. (50)

He, who has got a totally pure intellect by fully controlling his self (mind) with firmness, and renouncing sense-objects, sound etc., and driving out desire and hatred ; (51)

Who enjoys solitude, eats lightly, has controlled his speech–organ, body and mind; who is permanently devoted to the meditation–Yoga; and who has taken shelter in the perennial desirelessness; (52)

Relinquishing egotism, violence, pride, desire, wrath, and the sense of possession — he, the unselfish and calm one, is capable of becoming the Brahman. (53)

Having become the Brahman, the serene-minded one neither grieves nor rejoices; remaining equal to all beings, he gains the highest devotion to Me. (54)

Through devotion he comes to know of Me: Who I am and how, in fact, I am[26] – having correctly known Me, he enters Me. Then afterwards, (55)

Performing all [his] actions all the time and taking refuge in Me, he attains, through My Grace, the eternal, changeless state. (56)

[Hence] renouncing by mind all actions in Me, O descendant of Bharata, and taking hold of the knowledge-Yoga, you must always be with your thought-organ [turned] towards Me. (57)

Having your thought-organ turned towards Me, you shall pass over all obstacles by My Grace. On the other hand, if you don't give up your sense of ego, you will not liberate yourself, [instead] you will perish. (58)

In case, holding fast to the sense of ego, you think (decide) 'I shall not fight', that resolve of yours will be just useless. [For] your own natural condition will incite you [to fight]. (59)

O son of Kuntī ! Being bound fully by your own duty, born of your own nature, and also being [hence] not independent, you would perform what you do not wish to perform, because of your self-delusion. (60)

Brāhmaṇa – etc. upto *avaśopi tat*. Surely the intrinsic nature of the Brāhmaṇas etc., does not violate what has been defined [above] by way of classifying their duties. Therefore, as far as you are concerned, you have the intrinsic quality of the Kṣatriya (warrior), and your nature i.e., intrinsic quality, does, without fail, assume the part of the inciter of yourself, even though you don't like it. For, a person who acts simply being incited by that (natural condition), there is the strong bondage of the merit or demerit. Therefore, perform actions following the means of correct knowledge; taught by Me. In that case, the bondage would disappear. The intention of the principal sentence (statement of the entire passage under study) is to help to get this idea. The meaning of the subordinate sentences (statements) is evident.

Briefly (verse 50) : in short. *Knowledge* : i.e. the one which has been explained earlier. *Niṣṭhā* conveys, avoiding verbal jugglary, the meaning 'what has been determined'.[27] *He who is endowed with intellect totally pure* etc. : All this has been almost explained already. Hence, no more trouble is taken [to comment upon it]. (41-60)

O Arjuna ! This Lord dwells in the heart[28] of all beings, causing, by His trick-of-Illusion, all beings to whirl round [as if they are] mounted on a [revolving] mechanical contrivance.[29] (61)

To Him alone you must go for refuge with all your thought,[30] O descendant of Bharata! Through My Grace you will attain the success, the eternal abode. (62)

Īśvaraḥ etc. *Tam eva* etc. This Lord, the Supreme Self, must be taken hold of as refuge. When that Supreme Ruler, the [real] Agent-of-all-actions, the [real] Knower, the very Self of your own,[31] is reflected upon, there (in the heart) the [effects of] actions do not enjoy any locus standi. Indeed, the deer-calves which are of wavering mind [by nature] and are noted only for their power of running away to escape, do not take recourse to their skill in pursuing freely their [usual] activities while there dwells in the [nearby] cave a lion-calf, the glory of whose valour has been made evident by the accessories in the form of the heaps of pearls scattered from the elephants' temples broken open with the very sharp edges of his (lion-calf's) excellent claws.

By the concluding statement that commences 'To Him alone you must go for refuge' and [runs] as 'Through My Grace. etc.', the Bhagavat indicates the Lord Supreme Self, and Vāsudeva Kṛṣṇa) to be identical.[31A]. (61-62)

Thus the [path of] wisdom, a better secret than all the secrets has been expounded to you by Me; comprehend it fully and then act as you please. (63)

Iti te etc. : The [path of] wisdom has been taught to you. It is a better secret than the secret literature i.e., the last portion of the Vedas (the Upaniṣads), as it reveals the supreme Non-duality (Advaita-philosophy). *Comprehend it fully and then* : Deliberate on the purport of it and then. (63)

That purport has been, no doubt, elucidated by us by taking-by-horn-method (directly) whenever occasion arose. Yet, a clear reflection of the entire subject matter is shown here. Because it is the choicest one, the mind is never satisfied, when it is being elucidated and listened to. The most secret thing is being determined here. The method by which that is known, you must listen to now — so He says :-

Yet again, you must listen to My ultimate (*or* supreme) message which is the highest secret of all. You are My dear one and have a firm intellect. Hence I shall tell you what is good to you : (64)

Be with your mind fixed in Me; be My devotee; offer oblation to Me and render salutation to Me; you shall come to Me alone. Really I promise you, (because) you are dear to Me. (65)

Sarva – etc. *Manmanāḥ* etc, By the portion 'Be with your mind fixed in Me' etc., it is determined that in the scriptures the importance completely lies only in dedicating [everything] to the Brahman; and it is declared that this present scripture (the Holy *Bhagavadgitā*) is of use [only] in the case of one who cultivates [the attitude of] dedication to the Brahman. (64–65)

Also He says —

Abandoning all attributes, come to Me as your sole refuge; I shall rescue you from all sins; don't be sorrowful. (66)

Sarvadharmān etc. *Abandoning all attributes* : This act of slaying the kinsmen and the like that arises incidentally while fighting a war — not owning those acts as your own attribute by your thought 'I am the doer of all these'; also giving up by mind, the notion 'If the act of slaying the teacher etc., is avoided, merit will accrue to me'. *Come to Me :* Come to Me alone, the Agent-of-all-actions, the Supreme Lord, the Sovereign. *As your Refuge :* as the Guardian of all your natural impulses. On that account I, the Omniscient, shall rescue you from all the sins. *Don't be sorrowful:* Don't get perplexed 'What to be done'.[31B] (66)

This [knowledge] is for you, and it should never be imparted to one who does not observe austerities; to him who has no devotion; to him who has no desire to listen; and to him who is indignant towards Me. (67)

Idam etc. If the secrecy of this knowledge is maintained it would yield success, because it is out of reach of all [ordinary] persons. When the knot of sin is cut off through observing austerities, then only the results of good act is ready to become ripe. Hence, austerity comes first. Due to austerity, faith is born. The same (faith) is devotion here. The faith, even if it is born, does not grow well, in case it becomes visible only for a moment and then perishes like lightning. Therefore to help its growth, the desire to listen to is [next]. In the case of certain person, even all this arises with regard to the useless knowledge of the dry Sāṅkhya (reasoning) system that admits no Supreme Lord. Even with regard to a system that admits the Supreme Lord, it may, in the case of another person — on account of his craving for fruit of action — emerge by raising the fruit-of-action alone to the status of importance and by humbling down one's own Worshipful Self to the role of an instrument in achieving that fruit It has been declared :

> 'The agent also [is an auxiliary], because he is for the action [enjoined].' (*JS*, III, i, 6);

and

> 'Actions also [are auxiliary] because they are for the purpose of fruits.'[32] (*JS*, III, i, 4).

Thus in both the instances there is indignation, meaning 'disregard' with the Bhagavat (Self) — This is the purport. (67)

Whosoever shall declare this highest secret to My devotees, he, cultivating an utmost devotion towards Me, and not entertaining any doubt, shall reach Me. (68)

Ya idam etc. The very act of explaining this among My devotees is itself an act of cultivating devotion towards Me. *Whosoever shall declare* etc : Whosoever directs the mind [of the devotees] by face-to-face method, following the best procedure prescribed in the scriptures; i.e. he who shall impart [this knowledge] — he becomes one with Me. This is an injunction [concerning the result] and not a sentence of praise. Likewise is [the case] in other places also. (68)

And, excepting him there would be none among men who is the best performer of what is dear to Me; and other than him there shall be none else who is dearer to Me on earth (69)

Whosoever would learn this sacred dialogue of both of us, by him I am worshipped (delighted) through the knowledge-sacrifice : This is My opinion (70)

A man who would at least hear to [this] with faith and without indignation — he too, freed [from sins], will attain the auspicious worlds of men of meritorious acts. (71)

O son of Pṛthā ! Has this been heard by you with attentive mind ? O Dhanañjaya ! Has your strong delusion, born of ignorance, been totally destroyed? (72)

Arjuna said :–

My delusion is destroyed ; recollection is gained by me through your Grace, O Acyuta ! I stand firm, free of doubts ; I shall execute[33] your command. (73)

Naṣṭaḥ etc. By the passage '[My] delusion is destroyed etc', it is indicated that [after hearing the Lord's instruction], only an inclination to fight has risen in Arjuna, but the perfect realisation of the Brahman is not yet born in him. While indicating so, [the sage Vyāsa] provides a scope for the would-be subject matter for the *Anugitā*.[33A] (73)

Sañjaya said :

Thus I have heard this wonderful and thrilling dialogue of Vāsudeva and the mighty-minded son of Pṛthā. (74)

Through the grace of Vyāsa, I have heard this highly secret supreme Yoga from Kṛṣṇa, the Lord of the Yogins, while He was Himself imparting it personally. (75)

O king! By recollecting and recollecting this wonderful pious dialogue of Keśava and Arjuna, I feel also delighted again and again. (76)

O great king! On recalling in the mind that extremely wonderful supreme form of Hari, I am amazed and I feel joyous again and again. (77)

Where Kṛṣṇa, the Lord of Yogins remains, where the son of Pṛthā holds his bow, there lie fortune, victory, prosperity and firm justice — so I believe. (78)

Thus ends the EIGHTEENTH CHAPTER
in the Holy *Bhagavadgītā*.

Ityaham etc. upto *matir mama* While concluding the [Kṛṣṇa-Arjuna] dialogue with Sañjaya's speech, the [sage Vyāsa] teaches this : What leads to the Absolute Brahman is nothing but the recollection of the purport of the dialogue — a recollection that is led finally to the status of the highly vivid, direct cognition, admitting no differentiation [between its subject and object], resulting from the continuity helped by the series of incessant contemplations [on the purport of the dialogue] according to the method of firmly fixing.[34] Thus, only through the recollection of the dialogue of the Bhagavat and Arjuna, the Reality could be reached and due to that come fortunes, victories and prosperity. (74 78)

MAY THERE BE HAPPINESS!

Here is the Catch-verse:

Having broken the fancy which is varied on account of the Sattva etc., and which is made of the obstacles (*or* which is the very Manthara mountain) in the form of imperfect notion and delusion; and having attained (experienced), through the excellence of experiencing one's own Self, the difference - transcending Omnipresent *(Viṣṇu)*;[35] whosoever remains only with the activities of the sense-organs themselves, arising on their own accord — whatever insignificant action that person undertakes all that becomes source of prosperity for him.

Thus ends the EIGHTEENTH CHAPTER in the Holy *Bhagavadgitārthasaṅgraha*, written by the revered *Rājānaka* Abhinavagupta, the glorious preceptor of the great Māheśvaras.

[THE EULOGY OF THE COMMENTATOR]

There lived the celebrated Kātyāyana who was like Vararuci[36] and was revelling in throbbing wisdom. There was born, as an ornament of his family, a person by name Sauśuka who was a man with firm intellect and was a great scholar. Then there was his son, the Brāhmaṇa Śrī-Bhūtirāja, a great person, by whom all these folks fallen into darkness (ignorance), have been raised, just as by the Sun. (1)

Abhinavagupta, the very bee on the lotus-feet of him (Śrī-Bhūtirāja) wrote the *Bhagavadgitārthasaṅgraha* (a summary of the purport of the Songs of the Bhagavat), at the instance of Loṭaka a pious twice-born. (2)

Therefore whether this is totally in conformity with the purport [of the Gītā] or otherwise — in either way this need not be a subject of the indignation of scholars. For, this act is for the sake of my friends (*or* kinsmen). (3)

[The Universal] Energy, which is *Abhinavā* (ever new)[37] and the God Maheśvara[38] (the playful Mighty Lord), who is *Gupta* (protected *or* concealed) by that Energy[39]—thus the doubly spotless One[40] viz., Śiva, the very Abhinavagupta, I adore.[41] (4)

Complete is this Holy *Bhagavadgitārthasaṅgraha* which is a beautiful work of Abhinavagupta, who has attained a great success (*or* fame) through his intensive reflection on the feet of the Three eyed (God Śiva).[42]

MAY THERE BE HAPPINESS !

OM .

Notes

1. सर्वकर्म is taken only in the sense of नित्यनैमित्तिककर्म by Saṅkara also. However the Śarada manuscript of the *Gītārthasaṅgraha* reads नित्यनैमित्तिककाम्यकर्मणाम् ।

1A. The present quotation is from the *Pūrvamīmāṃsā-bhāṣya* of Sabarasvāmin under the *JS*, IV,i, 2, where the differences between (1) the *kratvartha* (the means for the successful completion of the enjoined act like the *Agniṣṭoma)* and (2) the *puruṣārtha* (means for fulfilling the personal desire) are discussed.

2. The quotation is from the *ŚV* on *JS*, I, i, 2 with a slight change in the position of the words. There the complete hemistitch runs:

तस्मात् फलांशे या हिंसा वैदिकी सा निषिध्यते (verse 23)

[Ag.'s reading of it seems to be तस्माद्या वैदिकी हिंसा फलांशे सा निषिध्यते]. It may be rendered 'Therefore the act of injury, being within the purview of the fruit of an action [enjoined in the Vedas viz.

श्येनेनाभिचरन् यजेत] is being prohibited [by the prohibitory rule मा हिंस्यात् सर्वा भूतानि], eventhough it is known from the Vedas (said above).'

3. This quotation is also from the same authority (ibid.) and the purport of the passage may be better appreciated if it is read with the passage that precedes and runs as:

> ....द्विविधं च फलं क्रतोः ।
> स्वर्गादि प्राप्यते तत्र प्रतिषेधानतिक्रमात् ॥
> अतिक्रमेण हिंसादि शास्त्रान्तरनिरीक्षया ।
> फलांशे भावनायाश्च प्रत्ययो न विधायकः ॥
>
> (ibid. verses 221-22).

4. *Deliberations* etc. See Ag.'s gloss on *sāṅkhya* under II, 40.

5. I.e. *karma-codanā*.

6. *Consisting of these three-fold elements:* Dissolve: तिस्रो विधाः (प्रकाराः ज्ञानादयः) यस्यां सा त्रिविधा. Likewise is त्रिविधः.

7. *Terms:* श्रुतिः may denote etymologically what is heard श्रूयते इति श्रुतिः.

8. What Ag. seems to drive home to us under the present Gītā verse seems to be this: As we have seen earlier, more than once (see e.g., Ch VII, note 14) the Will (इच्छाशक्तिः) and the Action (क्रियाशक्तिः) are not two different entities, but only two manifestations of one Pure Consciousness. What are known as means of knowledge etc., at the plane of the Will, the very same things constitute 'the instrument etc.' at the plane of Action. All this tripple fold division are due to one's intention for fruit and it has no relevance in the case of a Yogin who has realised that all is nothing but Vāsudeva (वासुदेवः सर्वम्).

9. *Instrumental Yena is employed:* It is of interest to note that in the next verse *knowledge* (यज्ज्ञानम्) has been taken to mean the instrument of knowledge (येन ज्ञानेन) by Śaṅkara and his followers in view of the textual requirement. Possibly Ag. thinks that the very same thing has been clearly indicated by the present verse itself. No doubt in tune with this, the next verse is to be understood. Hence, in the next verse too, येन ज्ञानेन may have to be taken not to mean 'by means of which knowledge', but only to mean 'by means of the instrument of knowledge'.

10. *The pentad that includes etc.* See Ag.'s commentary under XVIII, 13–17 above

11. *Insignificant:* i.e. in its nature and in its result.

12. *Classified as gods, human beings* etc. See note on above IX, 12.

13. *Determination: Niyatam* may as well mean 'ordained' and it may be an adjective of *karma*.

14. Or 'expanded or stretched out by nescience etc.'

15. *Nescience* etc.: I.e. nescience, egoism, attachment, aversion and addiction. Cf. अविद्याऽस्मितारागद्वेषाभिनिवेशाः क्लेशाः (*YS*, II, 3).

16 *By natural inclination . ...efficient manner.* The terms तच्छीलः etc. are explained in the *Kāśikā* as—

a) तच्छीलः, यः स्वभावतः फलनिरपेक्षस्तत्र प्रवर्तते '*Tacchīla* is one who undertakes the action (mentioned by the verb) by natural inclination, and not prompted by his contemplation of its result;'

b) तद्धर्मा, यः स्वधर्मो ममायमिति प्रवर्तते विनापि शीलेन '*Taddharmā* is one who undertakes the action not by habit, but by thinking that it is his duty;'

c) तत्साधुकारी, यो धात्वर्थं साधु करोति विनाऽपि शीलेन etc. '*Sādhukārin* is one, who performs the action mentioned by the verb, in an efficient way etc.'.

17. *By practice.* Cf. अभ्यासात् नित्यशीलनात् — Rk.

18. The quotation is an adaptation of a part of the *Kaṭhopaniṣad* I, iii, 14 of which the hemistitch runs:

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत् कवयो वदन्ति ।

19. *Six items:* I.e., those that had been told in the preface to the verses 20 ff above.

20. *Arjuna......encouraged:* I.e., in XVI, 5 above.

21. *Duties:* Cf. कर्माणि, शास्त्रचोदिताः क्रियाविशेषाः — Rk.

22. *Sources of their nature:* Dissolve स्वभावानां प्रभवः येभ्यः, तैः.

23. *Success:* Cf. संसिद्धिं सम्यक्फलनिष्पत्तिम् — Rk.

24. *Dependent on* etc. Dissolve : स्वभावेन नियतम् .

25. *All beginnings* etc. The idea is this : The act of beginning another's duty must be preceded by a craving for the fruits of that duty and by the hatred towards one's own duty. Hence such a beginning is shrouded by these enemy-like undesirable craving and hatred, just as the fire etc., by the smoke etc. Cf. धूमेनाव्रियते वह्निः etc. above III, 43.

26. *Who I am and how I am :* Cf. योऽहं यत्स्वरूपः , यश्चास्मि यथा भवामि – Rk,

27. M. Williams recognises *niṣṭhā* in the sense of 'decision' and cites *Rājataraṅgiṇī* as reference.

28. *Heart :* I.e. where you are conscious of each and everything.

29. *Mechanical contrivance :* a merry-go-round, run by a machine.

30. *All your thought :* Or '*entire being*' i.e., by body, by mind and by intellect.

31 *The very Self of your own :* Does Ag. use the suffix मयट् of स्वात्ममये in the sense of identity ?

31 A. *The Lord Supreme Self and Vāsudeva to be identical :* Cf.

> वासुदेवसंज्ञाभिधेयत्वेन च अपरिमितशक्त्यास्पदं परं ब्रह्म गीतादिप्रदेशान्तरेषु तदभिधानत्वेन लब्धप्रसिद्धि – *Dhvanyāloka*, under IV, 5.

31 B. *Don't get perplexed 'what to be done' :* While explaining मा शुचः in this manner, Ag. evidently takes into consideration above Ch. II, verses 7–8.

32. *The agent also* etc. *Actions also* etc. These two quotations occur in the *Pūrvamīmāṃsāsūtra* of Jaimini in the context of enumerating 'auxiliaries'. (III, i, 3–6) where Jaimini gives his own view (in *sūtras* 4–6) on the subject as against that of a teacher called Bādarī (*sū*. 3). The complete *sūtra* 4 and the order of the *sūtras* are :

> कर्माण्यपि जैमिनिः फलार्थत्वात् (4)
> पुरुषश्च कर्मार्थत्वात् (6)

In between these two, there is the *sūtra :*

> फलं च पुरुषार्थत्वात् (5)
>
> 'The fruit also [is auxiliary], because it is for the agent'.

It may be of interest to note that Ag. not only reversed the order of the *sūtras* (evidently for the convenience of his way of argument) and dropped the name Jaimini, but also dropped the *sūtra* in between, perhaps because it is not very convenient for him. Further Ag.'s gloss on योऽभ्यसूयति commences with सेश्वरेऽपि etc. and concludes with the quotation from the *Pūrvamīmāṃsādarśana*. But, it is a point of dispute whether that Darśana really accepts Īśvara.

33. *I shall execute*: Cf. करिष्ये क्रियया संपादयिष्ये — Rk.

33 A. *The sage Vyāsa provides scope for.....the Anugīta*: The chapters 16–50 in the *Aśvamedhapravan* of the *MB* make *Anugītā*. Cf. Ag.'s remark here with that of R.D. Karmarkar who holds that this portion (containing the *Anugītā* proper, the *Brahma-gītā* and the *Guruśiṣya-saṁvāda)* has nothing to do with the main subject and comes in quite awkwardly. See the *Aśvamedhaparvan*, critical Ed. Introd. p. xxiv.

The words of Ag. here are directed perhaps against Śaṅkara who writes, under the present verse as......

> ....यतो ज्ञानान्मोहनाशः स्मृतिलाभश्चेति........इदानीं त्वच्छासने स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव। अहं त्वत्प्रसादादेव कृतार्थः, न मे कर्तव्यमस्ति इत्यभिप्रायः।

34. Probably Ag. has here in his mind the *YS*, where we read: स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः (I, 14): 'But this becomes confirmed, if it has been cultivated for a long time and uninterruptedly with earnest attention.'

35. *Viṣṇu, the Omnipresent*: The Śaiva Absolutists too, like the Vedāntins admit that the Absolute transcends all determinants and consequently all ideas of differentiations. Hence the first half of the present verse of Ag, stands in a good comparison to the second half of the invocatory verse in the *Advaitasiddhi* of Madhusūdana Sarasvati, that runs:

> मिथ्यावन्धविधूननेन परमानन्दैकतानात्मकं
> मोक्षं प्राप्त इव स्वयं विजयते विष्णुर्विकल्पोज्झितः ॥

The present verse of Ag. as well as his first invocatory verse at the beginning, may be studied together and may be compared with the said verse of Madhusūdana Sarasvati, of which the first half runs:

> मायाकल्पितमातृतामुखमृषाद्वैतप्रपञ्चाश्रियः
> सत्यज्ञानसुखात्मकः श्रुतिशिरोत्थाखण्डधीगोचरः ।

Further Ag.'s description of the man of realisation as 'One, who has attained Viṣṇu — whatever he does becomes Śaṅkara', makes a very beautiful poetry with a pleasing *Virodhābhāsa* (figure of speech). Indeed the present Catch-verse helps us to catch the core of the Gītā.

36. *Vararuci* is the famous author of the *Vyākaraṇa-Vārttika*. He had another name Kātyāyana and his extraordinary intelligence is described at length in the *Kathāsaritsāgara*. The comparison here may indicate that this Kātyāyana of the present verse was a great intellectcual and was an authority in Sanskrit grammar.

37. *Energy which is ever new*. Elsewhere Ag. explains अभिनवः as —

> अभिनवः क्षणवासपरिम्लान्यापि न कलङ्कितः ; तेन नवनवः ....इत्युक्तं भवति – (*IPV*, II, iii, 2).

38. *Maheśvara*: He is described as one who is full of the wonderful joy of creativity. Cf. अशेषविश्वचमत्कारमयः श्रीमान् महेश्वरः (*PH*, under 20).

39. *Protected by that Energy*: Cf.

> अवाम्ब रुद्रमदिमह्यव देवं त्र्यम्बकम् — (*TS*, I, viii, 6)

and

> शिवा रुद्रस्य भेषजी तया नो मृड जीवसे — (*TS*, IV, v, 10)

40. *The doubly spotless One*: As we have already seen, according to the Śaiva Absolutists, the Śiva *tattva* is the first creative stage and the Śakti, the second *tattva* is nothing but the Śiva-*tattva* itself in its creative aspect creating all, starting from the Sadāśiva-*tattva* down to the Pṛthivī-*tattva*.

41. *Śiva, the very Abhinavagupta I adore*: Here Ag. seems to indicate that he is a man of liberated Soul. According to the *Pratyabhijñā* school, 'Liberation' means the recognition *(Pratyabhijñā)* of one's own true nature (i.e. one's identity with the Supreme). Cf.

... ...

परमार्थं महेश्वराख्यमुपलभ्य ।
उपलब्धृताप्रकाशात्
कृतकृत्यस्तिष्ठति यथेष्टम् ॥ (*PS*, 81)

[महेश्वरमुपलभ्य, तस्यैवानुभवितृत्वेन परिस्फुरणात्]

So, having realised Maheśvara, Abhinavagupta has come to experience Him as the experiencer (Ag.) himself.

42. *Abhinavagupta who* ... ..*God Śiva* Cf.

... ...
संक्षिप्तं शास्त्रमतिगूढम्।
अभिनवगुप्तेन मया
शिवचरणस्मरणदीप्तेन ॥ (*PS*, 105)

कृत्या शङ्करनारायणाख्यस्य मम चानया ।
प्रीयतां गुणशीलस्थः श्रीनिवासः पिताऽद्वयः ॥

THE END

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ADDITIONS

Page 47, line 32. Add: As per the corrected text (See the *Ṭippaṇī*) the rendering would be 'Lo……… it would verily climb the sense-objects by abandoning them; but, taking resort to them, it would forsake them totally'. See Ag's observation under II, 64–65 above.

Page 73, l. 34. Add: But see the *Ṭippaṇī* for different treatment of the passage.

Page 74, l. 34. Add: See the *Ṭippaṇī* for further discussion on the portion in question.

Page 95, l. 23, Add: In this context it is good to bear in mind the spirit of the following verses:

रूपाच्च गुणदोषाभ्यां विविक्ता केवला चितिः ।
सैवानुवर्तते रूपरसादीनां विकल्पने ॥

क्षणे क्षणेऽन्यथाभूता धीविकल्पाश्चितिर्न तु ।
मुक्तासु सूत्रवद्बुद्धिविकल्पेषु चितिस्तथा ॥

मुक्ताभिरावृतं सूत्रं मुक्तयोर्मध्य ईक्ष्यते ।
तथा वृत्तिविकल्पैश्चित् स्पष्टा मध्ये विकल्पयोः ॥

नष्टे पूर्वविकल्पे तु यावदन्यस्य नोदयः ।
निर्विकल्पकचैतन्यं स्पष्टं तावद्विभासते ॥

एकद्वित्रिक्षणेष्वेवं विकल्पस्य निरोधनम् ।
क्रमेणाभ्यस्यतां यत्नाद् ब्रह्मानुभवकाङ्क्षिभिः ॥

Śrī Śaṅkara's Laghuvākyavṛtti, verses 8–12

Page 157, l. 40. Add: Just as 'first creation' is a contradiction in terms, so is 'final total destruction (i.e. a total destruction not accompanied *or* followed by creation)' also. For, the

Supreme never ceases to be devoid of the *Pañcakṛtyas*. Cf. 'The rise and dissolution never ends'—Ag. under ch. XVI, 12, below.

Page 253, l. 2. Add : To a traditionalist *brahmasūtra* in the *Gītā* cannot denote the famous work of that name viz. the *Brahmasūtra* of Bādarāyaṇa. For, that work itself, as interpreted by Śaṅkara and others, refers to, more than once, to the *Bhagavadgītā* as a *smṛti*.

CORRECTIONS

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13	5	Delete	(47)
13	29	Read	तदुपसर्जनभूतैरभ्युपगम्यमानः
23	9	,,	descendant
23	17	,,	newness in every
30	28	,,	the same viz., the Vedic
34	1–2	,,	literature that has to be listened to and that is being desired.
44	14	,,	Śaṅkara
50	30	,,	action. For
54	25	,,	Supreme Soul (Brahman)
54	32	,,	six–spoked
65	3	,,	that looks like desirable one and that is hard
66	18	,,	not commenced
70	20	,,	*SpK*
74	21	,,	*SpK*
81	3	,,	*Even though he is engaged in*
97	4	,,	twelve–fingers
97	30	,,	*TA*, III, 200–01
97	34	,,	latter
100	27	,,	the root *pṝ* 'to fill'
111	16	,,	—he thinks as follows, says the Bhagavat–
112	14	,,	have been cut off
115	30	,,	तत्तस्य जन्मिता
120	11	,,	are desired......[for them]
120	14	,,	*What are desired*
121	6	,,	likewise
123	22	,,	sense–activities
125	2	,,	beyond senses
128	12	,,	equable–mindedness
131	5	,,	*Of Śāśvata*
131	21	,,	is dragged certainly by
143	33–34	,,	and cold, due
146	18	,,	*Na mām*
155	2–3	,,	in which

Page	Line	Read	
155	36	,,	Why this contradiction?
158	9	,,	Maybe he is also right.
160	26	,,	in its entirety
167	32–33	,,	Will there be rebirth?
174	26	,,	legitimately
176	22	,,	विकल्पमुक्तचित्तस्तु
177	8	,,	सा देहत्याग –
177	19	,,	देहान्तरविनिश्चय:
196	4	,,	Supreme goal
199	16	,,	प्रधानात्मकं
211	9	,,	[I am] the Himālayas.
217	26	,,	acts of
222	22	,,	simply
226	3	,,	realisation—on those
229	16	,,	10. *As a result……Self.* Cf.
242	30	,,	present chapter
247	12	,,	This field
257	27	,,	*Dominates totally*
261	32–33	,,	borne in mind
263	4	,,	under *IPK*
270	9	,,	Hence,[9] due
272	6	,,	show the Self to be of the nature of the [same] knowledge, conscious of
276	13	,,	*Br.U*
296	18	,,	*dirt*: that
300	19	,,	However, it is not clear how Ag.
326	16	,,	श्रूयते इति श्रुतिः ।